THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. III. No. 44. NEW-YORK, SATURDAY, JANUARY 18, 1834. WHOLE NUMBER, 148.

For the Churchman.

"How often is the pilgrim in his course toward heaven assailed by the temptations of the world, who with the voice of a syren would fain detain him from his journey home."

PILGRIM! pale with grief and fears,
Whither speedest thou thy way?
Syren! from this vale of tears,
To the realms of endless day.
Pilgrim! wrapt in shades of night—
Rough the path which must be trod.
Syren! CHRIST shall be its light,
For it leadeth home to GOD.
Pilgrim! in yon sunny bowers,
Rest thee with thy journey worn.
Syren! 'neath those blooming flowers
Lurk the serpent and the thorn.
Pilgrim! *here* soft music's swell
Floats upon the perfumed air.
Syren! cease of earth to tell—
Angel choirs echo *there*.
Pilgrim! riches, honors wait—
In thy dangerous course be stay'd.
Syren! mine 's a better state,
Mine a crown that cannot fade.
Pilgrim! in earth's lordliest halls,
Youth and beauty bid thee stay.
Syren! hark! 't is JESUS calls,
On my path I must away.

B. D. W.

Cambridge, Jan. 1, 1834.

BIOGRAPHY.

From the Columbian Star.

JOHN BUNYAN.

No age or country ever produced in all respects a more extraordinary man than JOHN BUNYAN. In genius, he was not inferior to the most gifted minds of antiquity; in simplicity of execution and grandeur of moral effect, he stands in unrivalled excellence. Youth is delighted with his touching allegory; age is edified by his profound divinity; the learned admire the scope of his intellect, and the ignorant are captivated by his luminous perspicuity. Piety attracts to itself new ardor from the chastened fervor of his devotion, and truth gathers from his masculine narrative a more confident tone. For more than one hundred and fifty years, the simple story of his Pilgrim has been shedding its sublime influence *on myriads of human minds*, that have soared far away from all earthly things, on the lofty pinions of his sacred muse.

The life of such a man can never cease to be an object of commendable curiosity; and the eventful period in which he lived must be always regarded as one of the most remarkable in English history. The conceptions which we form of the evils of religious intolerance are necessarily imperfect. Accustomed as we are to enjoy the utmost liberty of conscience and freedom of discussion, we cannot realize, by the most vivid picture of the imagination, the horrors of persecution. A short distance, however, in the line of retrospection, will place us amid the troublous time of roasting and burning human victims to the grim and fierce demon persecution. The Baptists in England were among the greatest sufferers under the iron age of *conformity*.

Such was the taste of the age in which Bunyan flourished; and as the purest metals are made by the hottest fires, so the noblest virtues emanate from the fiercest scenes of affliction. The sublime spirit of our author could not be immured within the walls of a prison. From the cheerless gloom of the Bedford dungeon, his mind went forth in those high excursions in which so many have since delighted to follow him: and from this loathsome cell, his genius roamed amid fields redolent with hope and ecstacy. His ministry possessed uncommon power. Of this the author of his life gives the following remarkable instance:

"Being to preach in a church in a country village (before the restoration of King Charles) in Cambridgeshire, and the people being gathered together in the church-yard, a Cambridge scholar, and none of the soberest of them neither, inquired what the meaning of that concourse of people was, it being upon a week day; and being told that one *Bunyan*, a *tinker*, was to preach there, he gave a boy two pence to hold his horse, saying he was resolved to hear the *tinker prate;* and so he went into the church to hear him. But GOD met him there by his ministry, so that he came out much changed, and would by his good-will hear none but the *tinker* for a long time after: he himself became a very eminent minister in that country afterward."

The spirit in which he endured the persecutions of authorized oppression was untinged with obstinacy and self-will. A mild, pacific demeanor marked all his conduct, and nothing appeared to decide the doubts submitted to him in reference to the voice of the law, but the superior obligations of the law of GOD. For proof of this we have only to observe the placid resolution of the following declaration:

"Before I went down to the justice I begged of GOD, that if I might do more good by being at liberty than in prison, that I might be set at liberty; but if not, his will be done. I was not altogether without hopes but that my imprisonment might be awakening to the saints in the country. Therefore I could not tell well what to choose; only I in that manner did commit the thing to GOD. And verily, at my return, I did meet my GOD *sweetly* in *prison*, again comforting me and satisfying me that it was his will and mind that I should be there; none can express what joy I had. For when I came back to prison, as I was musing at the slender answer of the young justice, this word dropt in upon my heart with some life; *For he knew that for envy they had delivered him*."

The very language of the indictment on which he was delivered to prison is preserved by Crosby in his history of the Baptists. It is a highly curious document, and exhibits an appalling picture of the times. The following are the words:

"*That he devilishly and perniciously abstains from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign Lord the King.*"

His imprisonment continued twelve years, during which time various attempts were made to procure his release. Among those who undertook the office of preferring his petitions to the judges was his wife. Three different times did she apply to the inexorable tribunal without success. From one session to another, disappointment attended the persevering efforts of the poor woman who was seeking the liberation of her husband.

But the mind of the prisoner was occupied by more important subjects. He was freely expatiating amid the scenes of cloudless serenity and superior delight. His soul, free and unconfined, was breathing a purer atmosphere, and inhabiting the city of the blessed. During this interval he wrote the Holy City, Christian Behavior, the Resurrection of the Dead, Grace abounding to the Chief of Sinners, and other important works. As the brightest stream of lightning appears on the face of the darkest cloud, so the most resplendent graces of the Christian are emitted from the gloom of affliction.

Bunyan had a native turn for wit and repartee, which appears in the following story. Toward the close of his imprisonment a Quaker called on him, probably hoping to make a convert of the author of the Pilgrim. He thus addressed him: "Friend John, I am come with a message from the LORD, and after having searched for thee in half the prisons of England, I am glad that I have found thee at last." "If the LORD had sent thee," sarcastically returned Bunyan, "you need not to have taken so much pains to find me out, for the LORD knows that I have been a prisoner in Bedford jail these twelve years past."—*Friend.*

MISCELLANY.

From the Christian Advocate.

CONGREGATIONALISM IN THE PRESBYTERIAN CHURCH.

IT was not long after the formation of the General Assembly, before those measures began to be taken, which have issued in the deplorable amalgamation of Congregationalism and Presbyterianism, which we now witness; and the very first of these measures—it is acknowledged with deep regret—was adopted on a motion made in the Assembly of 1790, by the present writer. Young and inexperienced, and from early associations rather partial to some Congregational notions and forms, (a partiality of which, two years afterward, he was effectually cured by a journey through New-England,) he proposed that plan of intercourse with the churches of Connecticut which, with some modifications subsequently made, still exists. This was done from having heard, by report, of the good effects which had resulted from the Convention, of which the plan and principles have already been exhibited. It is, however, but justice to the author of this motion, and to those who voted for a renewal of this intercourse, (and it is believed the vote of the Assembly was unanimous,) to say, that it was fully understood, that there should be no interference of the corresponding Churches with the distinctive forms and usages of each other; but that each should retain their own system, pure and entire, without molestation or solicitation from the other. Nor was there, at that time, the glaring discordance between the doctrinal standards of the Presbyterian Church and the tenets of a large portion of the clergy and churches of Connecticut, which is now notoriously the fact—Hopkinsianism was yet in the bud, for its author had not yet published his system; and the known dogmas of his school were viewed as crude notions, which were not expected to obtain an extensive prevalence—the abominations of Pelagianism were then entirely unknown in the American Church: except so far as they were connected with Unitarianism, which was beginning to be cherished, although not openly avowed, but rather studiously concealed, by a number both of the clergy and laity, in the town of Boston and its vicinity.

When the door was once opened for intercourse, it was not long before it was successively entered by the Churches of Vermont, New Hampshire, Massachusetts, and others, as may be seen in the Assembly's Digest, page 292–312. In 1801, "A plan of union between Presbyterians and Congregationalists in the new settlements," was adopted. By this plan amalgamation was organized systematically, by the highest judicatory of the Church; and for a series of years this arrangement brought into the General Assembly, in place of Presbyterian elders, and in the face of the constitution, a number of Committee-men, and some who did not possess even that character.

In the meantime the necessities of the Church, especially on the frontiers of the country, and the comparative facility of obtaining Congregational ministers from New-England, contrasted with the difficulty of obtaining them in the Presbyterian Church, brought in a large number of pastors, of Congregational education and partialities; some of whom were permitted to be enrolled in Presbyteries without even a formal adoption of the standards of the Church. The criminal desire of having a *large* Church, rather than a *pure* and harmonious one, seemed to obtain a general prevalence; so that an offered addition of members and territory was too readily accepted, without examining into the fitness of the proposed auxiliaries, or associates, to be admitted to the privileges and immunities which were conceded to them.

Missionary and educated associations, moreover, had much influence in giving the present Congregational complexion and character to the Presbyterian Church. We mistake greatly if it was not the fond desire of some, and we think of many, that all foreign missions, so far at least as the Congregational and Presbyterian Churches were concerned, should be managed by the American Board, whose Prudential Committee reside in Boston; that all domestic missions of the same Churches should be managed by the Home Missionary Society, with New-York as a centre, and all operations for the education of youth for the Gospel ministry, by the American Education Society. Such views, indeed, seem to be intimated by the *national character* which these institutions held forth in the very style and titles they assumed. Now, without imputing any sinister designs to the founders and favorers of these associations, we think it evident, that by whomsoever foreign and domestic missions, and the education of youth for the Gospel ministry, are conducted, by them also will the Church with which they are connected be *ultimately* directed,—at first, perhaps, by *influence*, without an alteration of the forms of church government, but eventually by the change, modification, or disregard of any forms which may interfere with their views and operations. Missions and education for the ministry, especially in such a country as ours, are so vitally connected with all the concerns and the whole order of a church, that those who manage the former, will infallibly, in a short time, direct the latter also; and we hesitate not to say, that we think it is right and proper that it should be so. There is, and in our judgment there ought to be, no remedy for the influence which the Congregational Churches have had, and will have, on the Presbyterian Church, from the causes now in contemplation, but to take the great interests of missions and education into our own hands, and conduct them actively and wisely by our own agencies; and all the complaint we have a right to make against the Congregationalists, on the score of missions and education is, that they have endeavored to retain the management of these important interests, instead of yielding them readily and freely to Presbyterian management, within the bounds of the Presbyterian Church. From this source, evils of a very serious and extensive nature have certainly flowed.

The result of the combined influence of the causes which we have now indicated, and of others of less magnitude to which we might advert, has been, to leave our Church but little more of the Presbyterian character than its name and its forms. We now regard it as *practically* a Presbyterio-Congregationalist Church—from the General Assembly down to the Church Session, we are *Congregationalized*. Strict Presbyterianism is considered and represented as bigotry and narrow-mindedness, and as indicative of the want of charitable feelings, as well as of a liberal mind. * * *

It is now nearly a hundred and thirty years since the first organization of the Presbyterian Church in our country. The thirty years which elapsed from the union of the Synods of New-York and Philadelphia till the formation of the General Assembly, were the halcyon days of our Church; and the manifest reason was, because its forms, doctrine, and discipline, during this period, were most exactly maintained and regarded. And it has been with a kind of mournful pleasure that we have observed, while attentively reading the ancient records, the blessed effects—the unanimity, the peace, the purity, and the prosperity—which resulted from keeping closely and conscientiously, during this period, to the prescriptions and forms of our acknowledged standards—a pleasure rendered mournful by comparing this felicitous state with the discontents, divisions, relaxation of discipline, and loss of confidence in church judicatures, which the same records show have so often occurred from the collision of Presbyterianism and Congregationalism during the remaining *century* of our ecclesiastical existence; and which at no former period have been half so great as they are at present.

Much has been lately said, beside what is said in the letters under review, of preserving the unity and healing the existing divisions of the Presbyterian Church. Let it be remembered that wounds can never be truly and permanently healed, while a portion of that which was their cause remains at the bottom of them unextracted. A grievous departure from the standards of our Church, in doctrine, government, and discipline—it is our solemn conviction—is the main cause of all the evils that afflict us. If our government and discipline were restored, false doctrine might be banished—till this restoration takes place, nothing effectual can be done. But government and discipline will never be restored while Congregationalism retains its present influence and predominancy among us. This is the *radical* evil, and till it be removed, it is as vain to attempt the restoration of the Presbyterian Church to peace, purity, and order, as it is to expect to make a tree fruitful and flourishing, by pruning and training its branches, while a worm is constantly corroding its root. Our whole history demonstrates this; and to make it evident, we have reviewed that history, and fairly exhibited the lesson which it teaches. How much regard it will obtain, or whether any, time will disclose. We have done our duty, and we cheerfully commit the result to the disposal of that blessed Master whom we have honestly attempted to serve, and "who is made head over all things to the Church." To prevent being misunderstood, however, and to give our views with still more distinctness, we, in closing this part of our review, solicit the attention of our readers to the following remarks:—

1. We feel no hostility to Congregationalists, nor to the system they adopt, when they keep on their own ground; we only protest against all attempts to amalgamate that system with Presbyterianism. By this wretched amalgamation the good properties of both systems are destroyed—a miserable *tertium quid* is produced, in which all the excellent qualities of the original ingredients are neutralized, or completely changed. A delegate from the Churches of Massachusetts, who was a member of the General Assembly of 1832, lately said to us in conversation—"I could not but say to myself, when I observed the proceedings of that Assembly, *I am glad I am a Congregationalist, and not a Presbyterian.*" We replied, that we neither wondered at nor disapproved the feeling: and we now say deliberately, that for ourselves, we would rather be in the Congregational than in the Presbyterian Church—supposing the latter to continue in its present state. The Congregationalists have a known system, and they adhere to it; and although we are Presbyterians in principle, and immeasurably prefer genuine Presbyterianism to Congregationalism, yet rather than belong to a Church, whose constitution speaks one thing, and whose proceedings speak another—where every thing is fluctuating and uncertain—we would prefer to be connected with those who have adopted a system not *essentially* erroneous; a system to which they tenaciously cleave, and in which we should know what we were to expect. But old as we are, we may yet live to see Presbyterianism restored, in a part at least of the Church in which we have ministered for more than six-and-forty years; and, therefore, while we can retain this hope, we shall abide in this Church; and if we are compelled at last to relinquish it, we can still find a refuge from Presbyterians, without asking it of Congregationalists. In the meantime, there are hundreds and thousands of Congregationalists in New-England, whom we sincerely esteem and love, as dear brethren in our common LORD; and with some of whom we cherish a warm personal friendship.

There is an Independent congregation in Charleston, South-Carolina, that has been served for the last half century by ministers called from the Presbyterian Church. Yet it has always been conducted, if our information is correct, on strict Independent or Congregational principles. Nor have the pastors of this congregation, so far as we have ever heard, attempted to change its ecclesiastical order: nor have either pastors or people found it impracticable, or, we believe, at all difficult, to live in friendship and good neighborhood with the Presbyterian congregations by whom they have been surrounded. Far better it had been, in our humble opinion, if, in place of "the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801," the General Assembly of our Church and the General Association of Connecticut had advised, that on ascertaining, by a fair vote in each congregation, whether the majority were Presbyterians or Congregationalists, the congregation should be organized, fully and entirely, on the system which such a majority should be found to prefer: and to continue thus till a change was desired, either by the whole, or by a part able and willing to support a minister of the Gospel; and that when a change should take place agreeably to this plan, it should be made in a peaceable and friendly manner. We would infinitely rather see hundreds of Congregational Churches settled through the territory of the Presbyterian Church, and keeping strictly to their order, while the Presbyterians kept to theirs with equal firmness and fidelity, than to witness that pernicious mixture and medley of Congregationalism and Presbyterianism, which mars and perverts every thing, and produces 'confusion worse confounded.' — *Cincinnati Standard.*

LONG ARTICLES.

THAT the present is a reading age is a remark more frequently uttered than reflected on. We are unable to tell precisely what proportion of the community must be habitual readers, in order to stamp upon the times this character. And equally difficult would it be to say what constitutes a reader, in the current vocabulary. We think, however, it may be set down as a fact, that they are not worthy the name of lovers of reading, nor likely to get any benefit at all for their pains, who will never read a long article. It is well enough to gratify a natural curiosity and recreate men's minds, that our evanescent periodicals should have an occasional column of minced matters, a chapter of accidents, of marriages and deaths, of tidings of the times, which the eye may catch at a single glance. But we make no question, that such articles, by the majority of readers, are soon forgotten. They vanish from the mind as soon as the eye is taken from them. They have no permanent interest. They sink not into the depths of the understanding, and arouse no latent energy of the heart. The impression they make is like that of the waves on the sand; the tracings, however fair and beautiful, remain only till the next tide comes and obliterates them.

That the mind loves to be thus temporarily excited is not to be doubted, but we seriously question whether all grave and solid writing, essays on important subjects, and disquisitions on matters of permanent interest ought to be for ever done away, in servile compliance to a perverted system of public thinking, or a weak disposition to cater for minds which ought to seek gratification only in improvement. The press, we know, is exerting an immense influence on the whole body politic. And the manner in which its operations are conducted is calculated to guide and direct the taste of the nation. A vast responsibility is thrown upon those who have in charge periodicals issued more or less frequently. For in the thousand minds with which they come in contact, they are training up a host of enlightened, vigorous, independent men, or a band of weak ones, who will flatter them, indeed; but their flattery is a poor balm to the conscience for having earned it by perverting all their powers, and pleasing, instead of profiting them. As for ourselves, duty to the public and a regard to men's permanent interests will not allow us thus to tamper with them. We believe that the taste of the reading community should be urged up to a worthy standard, rather than that we should lower the standard to the present condition of an unjustifiable taste. If we should in all things descend to what men are, how should we ever make them wiser or better? No; if we are not to become hermits—if we are to have any connexion with the world, we must be permitted to use our efforts to benefit men, and not to injure them.

Readers of periodicals are frequently begging for short articles; and a proper proportion of them they always have; that is, all subjects which can be properly treated in a page or half a page, are uniformly thus treated. But under every view, we esteem those brief discussions least likely to be of permanent benefit. It is those articles, where there is space for the mind to uncoil itself and act in all its ease and native strength, that do good among us. It is where the fire on the altar is allowed time to kindle and the spirit is permitted to walk forth unshackled by chains and stocks and manacles, that developments appear worthy to be read, and results are looked for affecting the history of nations. It is our quarterly reviews and similar works, where an article, even of twenty pages, is sure of being read, that exert a forming and purifying influence on the literature and taste, and control the mental unfoldings of all the thinking part of our population. And no man who has in his breast a spark of Christian patriotism will deem himself at liberty to counteract, or to fail to promote in the whole religious community so worthy an end.

It is a very favorite argument with those who advocate the cause of short articles, and short articles alone, that it is by brief and stirring paragraphs, that men are most often moved to noble actions. A single sentence may kindle the flame of revolution in an oppressed country. A few words in a friendly letter may be the means of awakening a slumbering Christian to duty. We freely allow it. But then in all supposable cases of this nature, the mind was already in such a state, that these paragraphs might at once enter into its retirement, and work their mighty effects. The writer has not, on all subjects, an excited attention to appeal to. He cannot light his match, and at once set the mass on fire. He must collect his wood green from the forest, and gather all his kindling materials, and labor by a thousand experiments to concentre the sunbeams on the pile with his feeble burning-glass—and after all, it is a matter of doubt, whether he can produce any warmth. If we only had the advantage of enlightened, thoroughly instructed minds, on which to act, and were sure the whole community needed nothing but a slight impulse to set them in motion, the course to be pursued would be very different. But while the uncultivated need instruction, the undisciplined direction, and the cultivated the gratification of having others think for them, we esteem it a duty to do it in such a way as at the same time to benefit and to please. Moreover, if our mode of thinking is a recreation to the reading public, and excites in them new and valuable thoughts, they will never complain that our meditations are somewhat protracted.

It is sometimes said, ministers will read long articles with interest, but the common people cannot do so. It is an error to suppose that any man is free from obligation to attain as much mental cultivation as ministers—a habit of thinking, which shall make longer discussions as welcome to the one as the other. But we do not believe there is truth in this assertion. We know of persons in the lower walks of life, who read with intense pleasure and satisfaction articles of from one to two hours in length. If, instead of counting the pages, you should sit down and begin to read, your spirit would often become so deeply engaged, that you would forget that the article was long. And if, by chance, in turning over a leaf, you should discover the end, you would regret to see it so near. We are not vain enough to make this remark concerning the present publication; we would lay it down merely as a general assertion, that our readers may discover its truth in all our periodicals, which strive to do their duty, rather than to cater for a perverted taste.—*Am. Baptist Magazine.* *Episc. Recorder.*

THE LESSONS OF NATURE.

IT is heart thrilling to read the lesson of beneficence which GOD has written on all nature. The leaves on the trees are not made for their own beauty, but are always breathing forth a secret influence which refreshes the atmosphere and 'invigorateth man and beast.' The stream that flows through our meadows, gives itself away to the ocean, and the ocean does not keep it for itself, but sends it up in mist and vapor, and it settles on our rising grounds, and comes down again in rivers, or floats through the air, and distils in showers, and fertilizes and gladdens the earth. The insect, though it may seem vain of its gaudiness, yet lives for others. It was an insect that fed the bird which charmed the ear of David; and he wrote the bird's song in his own sweeter song, and at this very hour the pious mourner is cheered by that imagery, and says, 'In the LORD put I my trust, how say ye to my son, flee as a bird to your mountain.' It is a law of the animal kingdom, that one tribe shall give maintenance to another, and every one give aid to man. The grass of the field grows for the cattle; the cattle live to labor for us, and die to sustain us. The winds are bustling through the heavens, the clouds sail about and drop down fatness, the earth is rolling forward its seed-time and harvest in quick succession, and all for us; the sun is a ferment for us, and while sunk in rest, gives away its radiance to the moon, and the moon, instead of coveting the bright gift, sends it to her mother planet, and the faithful earth reflects it back. There is a brotherhood in nature. A golden chain of dependence and prop, communication and reception. Interchange is law. 'When thou hearest the sound of a going upon the tops of the mulberry trees, then shalt thou bestir thyself; for then shall the LORD go out before thee.' But we hear it always; always is there a voice coming forth from woodland and sea,—it is the Spirit of the LORD—and says *to give is more blessed than to receive.* Why then shall not man bestir himself? Why shall rational beings witness all nature fulfilling its end, and they dislike to fulfil theirs? Why shall, how can they who have souls act worse than they who have none? *Are we not of more value than many sparrows?* We for whom all things were made, to whom all things are servitors—'Every herb will I give thee and every beast of the field,'—shall we prostitute our high eminence to the baseness of self? The sun, and moon, and even stars making obeisance to us, is it fit that we spend our time in dreaming, and telling our dreams? 'Go to the ant, thou sluggard, consider her ways and be wise.'

MISSIONS.

GUTZLAFF'S THIRD VOYAGE.

THE following very interesting paragraphs are from Mr. Gutzlaff's journal of his third voyage along the coast of China, published in the Chinese Repository:

January 14th, we changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment. I had previously landed on the opposite shore, where I was surrounded by multitudes, who did not cease importuning me till they had gotten every book out of my hands. There were few individuals who could not read, so that we may entertain the well-founded hope that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of GOD, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning toward me said: "Judging from your actions, your doctrines must be excellent; therefore, I beseech you, give me some of your books: though I myself cannot read, I have children who can." From this moment the demand for the word of GOD increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I daily witnessed the demand for the word of GOD. The greatest favor we could bestow upon the natives was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

At a distance the island (Boo-to) appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of the inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore attracted by the novel sight of a ship. Scarcely had we landed when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "Praise

be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwan-yin, the goddess of mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry? While walking here, I was strongly reminded of Paul in Athens, when he was passing among their temples, and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most was a dialogue between *Chang* and *Yuen*, the one a Christian, and the other an ignorant Heathen. This work of the late much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were commonplace enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile, we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater; and I was almost overwhelmed by the numbers of priests who ran down upon us, earnestly begging at least one short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.

After having examined all the localities, we endeavored to promulgate the doctrines of the Gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books. When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all, will send these harbingers of salvation with eagle swiftness to all parts.

In order to satisfy my mind respecting founding a depository for Scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms.

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterward visited several other islands belonging to the Chusan group, which teemed with inhabitants. There are less obstacles here to the promotion of the Gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are very thriving people, noways deficient in natural understanding. English vessels visited them occasionally, during the last half century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile valleys, some of which are alluvial ground. There are perhaps one million of inhabitants. Beside other places on its coast, we visited Sin-keamun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, and insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty-handed away. On one occasion I had taken some on shore; several sailors acted as my safe-guard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, while the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants. For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

COMMUNICATIONS.

For the Churchman.

TRIALS OF CLERGYMEN.

A WANT of reflection is the most common of all wants, and a fruitful source of complaint against GOD. Exemption from trials should never be the special search of any Christian, as it evinces a spirit that counts itself wiser than GOD, and is unwilling to be as clay in his hands, that he may fashion it to his use and will. But what are the peculiar trials of the individuals named? Not a want of those kind and grateful sympathies which, to a pure mind, impart relishes of the purest enjoyment: not a want of opportunity for the exercise of those affections and charities which are in us the springs of everlasting life, the fountains of blessedness, and which procure for us the love of others, the fittest distinction for the ambition of a good man, and high enough for that of an angel. This too was the distinction which the Saviour of men seemed to prize more than any other. Wealth, applause, empire he could decline; but he never declined the offerings of confidence and love from needy, grateful or pious hearts. These drew forth expressions of admiring regard. *O woman, great is thy faith. The disciple whom* JESUS *loved, and who leaned on his bosom. And* JESUS *loved Martha and Mary and Lazarus.* He visited them often, ministering to their spiritual wants, sympathizing in their griefs, delighting in their gratitude and affection, and *this is his commandment* that we should love one another. Nothing more clearly evinces the disorder of our nature than the readiness of men to ascribe weakness to such qualities and dispositions as distinguished the Saviour. He understood the frame and destination of man, and rightly estimated the value and ends of time and eternity. In his character are displayed the truest nobility and courage,—the nobility of meekness, condescension and love; the courage that could decline the applause and meet the scorn for the sake of the renovation of a world. So truly elevated is he, and so estranged are we from the approval of such elevation as his, that conformity to his example is the crucifixion of the natural man. We rise to him by a process which to our nature is humbling. And how few of those who profess to be his disciples are in love with the graces of his character, the sympathies of his heart? How many admire more those of sterner sort, the severe, the unyielding, the commanding tempers and airs of one who could ride with an exulting heart over millions he had slain to pave his way to a throne, while a heart that can weep over a devoted city, and would gather its guilty inhabitants under the wings of protection, seems sickly in its compassions! The man who, after the example of his Master, can forgive injuries when the world would resent them, can submit to depressions and crosses when the world would complain, can leave his rights undefended when the defence of them would only give pain to others without securing profit to himself, is tame-spirited indeed, his consideration is cowardice, his forbearance and patience insensibility. The minister "of reconciliation" is called to a daily culture and display of those affections and tempers which give the truest elevation to the character and secure to him the grateful commendation and sympathy of the wise and good, the most congenial reward that can be conferred upon a heart cleansed by the blood, constrained by the love and waiting for a welcome into the joy of its LORD, the joy of kindred spirits, of a *holy priesthood offering up spiritual sacrifices acceptable to* GOD *by* JESUS CHRIST, *who filleth all in all.* The nearest approach to this blessedness on earth is formed in the fellowship between a pastor and his people, in that interchange of sentiment and esteem so natural to hearts indebted, and in love attuning for praise above. Let not the minister lightly esteem *this prize* of his "high calling." The honor of his Master's service, its sympathies, its rewards present and to come, are streams of life, imparting breath to the soul and courage to the heart, and should make him feel rich and in need of nothing, and raise him above the world's favor and its frown, his peace being that which *it can neither give nor take away.*

Of all conditions a wise man would choose that which affords the smallest temptation to sin, promises the greatest usefulness, or calls for the exercise of those affections in which consists that charity which *envieth not, seeketh not her own, is not easily provoked, and never faileth.* Such is the condition of the minister of CHRIST, and how desirable is it beyond comparison to a heart that is convinced of the vanity of sublunary things, and pervaded with a sense of that favor which is life? If he is in any proper degree dead to the world, and affected by the superiority of that "honor which cometh from GOD," his hardships, his unpopularity with men so long as his conscience and reason are on his side, he will style his "light affliction" and glory in it as the fittest proof that he is not of the number who "have their reward" here, but an heir of more abundant glory. If, however, he estimates himself by the rule of other men's judgment, and rises and falls with their approbation; if striving to please men, he should fail to please GOD, like other transgressors, he will find his way hard, and especially will he find it so, if it is the purpose of GOD that he shall change it for a better that *leadeth unto life.*

H.

For the Churchman.

THE TRACT AGAIN.

MR. EDITOR,—True it may be, that "every thing has two handles." And it is not less true, although I do not, at the moment, recollect any classical authority for it—allusion, however, to it from a higher source I do remember—that there are such things as "*divers measures.*" An anonymous correspondent of yours, under the signature of "A Clergyman of the Diocese of New-York," expresses "*unqualified horror*" at a certain piece of conduct in certain "persons." He "*cannot but shudder*" at what he considers the consequence of their action in the premises—*the encouraging of drunkenness*, and *the casting of a stigma on the Church.* And he suggests, in reference to their said conduct, the inquiry—fraught with superlative censure—to say nothing of its threatening aspect—"*whether it is to be tolerated.*"

Now, Sir, "the persons" thus assailed are not, like their assailant, anonymous. Their names are before the world. They are the Bishop, and several of the clerical and lay brethren, of him who thought fit thus unceremoniously to attack them. Your correspondent "Paulus" comes out in their defence; and in sympathy with the general feeling of all correctly thinking Churchmen, exposes the disorderly, improper, and uncalled-for attack that has been made upon them. The correspondent in your last, "Sigma," is filled with the milk of human kindness, and can talk much of Christian charity, in favor of the anonymous "clergyman," and thinks it a mighty important thing to conciliate, instead of alienating him; but can leave to the tender mercies of his horrified feelings the publicly known "persons"—the Bishop, (I may say the Bishops, for Bishop Hobart was first in the transgression,) the clergy, and the laity, who have been, and are, responsible for the obnoxious tract. He can read all that I have quoted above, and perceive it to be levelled against them, and remain meekly quiescent; but when the injustice of this procedure, and its total inconsistency with all that has ever been held as regular and orderly in the Church, are exposed, his Christian yearnings are immediately excited toward the "clergyman" who has thus been told of his faults; and he is filled with apprehension of the melancholy consequences of alienating and repelling, instead of conciliating him and winning him over. He can even have the heart to grant that "no blame whatever can attach to the Tract Society" for the publication which has drawn forth so much, and such unmeasured censure, and yet become the apologist of the censurer.

Mr. Editor, the tract, the Society, and all your correspondents on the subject, dwindle into insignificance, compared with the connexion which that subject sustains with *principle.* My Christian charity, Sir, I think to be first due to the Church. It teaches me, too, that when I witness procedures inconsistent with her peace and order, I must think of *them*, and (never, I trust, unjustly judging the violators of that peace and order) not waste my sensibilities upon those who ought to know that if their views of Christian duty are not such as to check expedients at variance with orderly methods of correcting supposed evils in the Church, or any of her institutions, there are others whom those views cannot leave indifferent in this matter. The conciliating, and winning over, of such persons, is a secondary consideration; the good order of the Church, the first.

Now, Sir, appealing to the well-informed understandings, and the correctly regulated sensibilities, of all good Churchmen, for the justness of my view of the case, I hesitate not to say, that the method adopted by your correspondent "A Clergyman," &c., for correcting a supposed error in the Tract Society, is at total variance with all that has ever been regarded by the wise, the prudent, and the good, as wholesome in every department of ecclesiastical administration. For, Sir, let it not be forgotten, that our Tract Society, by recognising episcopal supervision, and *ex officio* clerical, in addition to elective lay influence in its concerns, is strictly a *Church institution.* Its operations are the operations of *the Church.* And is it correct, is it orderly, is it Church-like, that when a supposed blemish is discovered in its operations, the Bishop, the clergy, the lay managers, either or all, should not be respectfully addressed upon the subject, instead of at once spreading the whole matter before the world? Is a son bound to publish a parent's faults, for fear that others may do it?

Mr. Editor, my heart—a heart I humbly hope, manifold as are its imperfections, given, in sincerity, to my Saviour and his Church—is warmed with a desire to carry this subject further. But perhaps neither you nor your readers would bear with me. I would therefore conclude with expressing the hope, that whenever "A Clergyman" is willing to publish forthwith the supposed faults of his Bishop and Church, and a "Sigma" is found to sustain him, there may not be wanting a "Paulus" to call their attention to a precept, old indeed, and somewhat out of fashion now, but not the less holy, just, and good, on that account—"LET ALL THINGS BE DONE DECENTLY AND IN ORDER."

TIMOTHEUS.

For the Churchman.

EDUCATION.

THE mighty genius of Newton, breaking asunder the chains of ignorance, which for ages had confined the faculties of the mind within narrow limits, made many grand and imposing discoveries in the philosophical world. His powerful mind, bringing to the sure test of mathematical demonstrature theories and systems of predecessors and contemporaries, confirmed those which were based on the sure foundations of truth, and exploded such as rested only on opinions and speculations. He examined into the secret and concealed things of nature, and discovered laws that had acted in harmonious concert since the creation. He originated and confirmed, by unquestionable evidence, a philosophical system that satisfactorily explains the grand and sublime movements of the heavenly bodies. After astonishing the world by the greatness of his discoveries, he passed off the stage, overwhelmed by the grand yet undefined prospect of still greater truths, arising in the distant perspective of eternity. In view of these he compared his own efforts and discoveries to those of a child gathering shells and pebbles on the shore of the boundless ocean of truth.

The discoveries of Newton are familiar to every scientific man. The march of intellect has gone on in the path opened by himself with rapidly accelerating movements, and passing the ancient landmarks, bids fair to push its researches to an extent not even dreamed of by that great philosopher. The strongest imagination that roams through the distant future, can as yet assign no limits where the mighty impetus of improvement may be rolled back, except those impassable barriers that surround all finite intelligences, and prevent the ultimate arrival at infinite perfection. These are known to exist only from the impossibility of such a result. The mind may fancy them to be placed under cover of the dense shadows that hang over futurity; but on approaching they roll back, and like the visible horizon to the advancing traveller, still keep the same distance.

Thus has the mind moved on in the paths of science, in the pursuit after truth, and in the investigation of those grand and comprehensive laws employed by the Creator in the government of the material universe. When from its present lofty eminence we look back upon its course through the dim vista of centuries, and scan the knowledge even of an Aristotle, we are struck with astonishment at the foolishness and absurdity of opinions then thought to be almost if not entirely perfect. We find their most elevated views, the remnants of primeval inspiration, mixed with crude and undigested notions tending only to conceal the fair form of truth under their darkening veil. Our vast stores of scientific knowledge and philosophical truth vanish as we proceed until all is enveloped in the impenetrable shades of fabulous obscurity.

Upon comparing our condition with that of men living centuries ago, we are tempted to inquire, what has placed us on the eminence we occupy in civilization, science, and philosophy? Education is the reply. Our vast stores of knowledge are the treasures of past experience and discoveries accumulated by slow and almost imperceptible degrees. Treasured up in the capacious store-house of history, they have been placed within our reach. The mind, expanded and enlightened by the attainment of these, has thus been fitted for the investigation of new truths. Thus each successive generation has been enabled to commence at the highest point occupied by the preceding in the progress of discovery, without being compelled to begin at the very commencement of the path of science. It is true each successive person as he appeared on the stage of existence must acquire the knowledge of his predecessors, commencing with the very elements. But this is done by the aid of education, without going through the slow and tedious process of self-discovery. If education had not speedily carried Newton to the limits that bounded the knowledge of the age, and developed the powers of his mind, he never would have immortalized his name by new discoveries. His peculiar powers and qualities of mind would have remained in an embryo state unexercised and undeveloped; or if they had been employed in the same course, he would have finished his earthly career long before his own discoveries had brought him to the point of knowledge then existing. Spirits like that of Archimedes had been in the field before him.

Such are the advances made in philosophy and physical science, by the aid of education. The effects are seen in all the diversified connexions of society, and so interwoven are they in all our multiplied social arrangements, that if blotted out of existence, the world would put on the appearance of one vast desert. The influence on mind is incalculable. It is elevated thereby above the degradation of yielding to sensual enjoyment, and new scenes of pleasurable gratification are opened, more congenial to the native qualities of the immortal spirit.

If education is of such immense importance when viewed in reference to physical advantage, and temporal enjoyment, how must it rise in estimation, when connected with objects commensurate with eternity? When employed in developing those qualities of mind that approximate the soul toward the image of uncreated DEITY? This is the legitimate, the grand object of education. In its advancement, the SON OF GOD became incarnate; in its prosecution, he passed the laborious years of his eventful ministry in this lower world; in the consummation of the plans of Infinite Wisdom, devised for its accomplishment, he yielded up his life. To this end the sanctifying aids of the HOLY SPIRIT are given. But what avails the plans of Divine mercy, and the gracious promise of the HOLY SPIRIT's aid, if the unenlightened soul remains ignorant of these great and momentous truths? If those qualities are not developed that make it meet for the inheritance of the saints in light? The consequences to that soul become more awful than the fearful concussion of the material universe in one general ruin. It is ignorant of "the way, the truth and the life"—it shuts out all future improvement—it rushes rapidly down the "melancholy way," and finally is excluded from the paradise of GOD, and the blessed company of pure and holy intelligences.

W. X.

For the Churchman.

WHEN GOD created the world, said a Heathen philosopher, he transformed himself into LOVE. It was a bold expression, and seems to have arisen from a devout heart. But it conveys an erroneous sentiment. For the ALMIGHTY need not change himself into the principle: he is, he always was, he always will be, Love. This truth is exhibited indeed in the creation. This beautiful frame of things, this glory in the sun, this splendor in the moon, this harmony in the revolutions of nature, this change of day and of night, and these pleasing vicissitudes of the seasons, all combine to prove the supreme Author essentially love. But, if it be love to create, what is it to redeem? If possible, it deserves a higher name. It is immeasurable grace. It is love put forth in acts of almighty power.

This principle not only exists eminently in GOD, but it runs through the Gospel, and is wrought by the Holy Spirit in the hearts of all the followers of the Lamb. It is enjoined again and again by the Saviour, *This is my commandment, that ye love one another.* This, by way of emphasis and distinction, as if there were no other command: this, by way of universality, as if it embraced every other precept: *this* is my commandment. The duty of love to GOD, and love to our neighbor, was known to the saints under the Old Testament, and was unfolded and enforced by the decalogue itself; but it was never so clearly explained, and so much recommended by precept and example, as it was by CHRIST himself. Therefore, he calls it *his* commandment.

For the Churchman.

MR. EDITOR,—The rapidity with which our beloved Church has been extending her borders for some time has become a subject of conversation among every class and denomination. I hope (and doubtless every true son of the Church will agree with me in that desire) that she may continue to prosper—that our blessed Redeemer's kingdom may soon extend "from the rising of the sun even unto the going down of the same." But there is one thing that I desire through the medium of your paper to bring before Episcopalians, and that is, that in some parts of the city we have not a sufficient number of churches for all who desire to obtain pews. We want a church either in Grand, Broome, or Spring streets, about middle way between Broadway and Hudson-street. All that is wanting to accomplish this object is to have it properly brought before Churchmen in that part of the city. If some active clergyman of the Church would come in that part of the city, I doubt not but that in a short time he would raise a respectable congregation. I hope that this object may be duly considered by proper persons, and that it may meet the approbation of all Episcopalians who desire that their brethren may be permitted to enjoy the services of the sanctuary. I trust that you will insert this should you deem the object commendable.

Respectfully yours,

AN EPISCOPALIAN.

Foreign Paupers.—The editor of the Northern Spectator, published at Malone, Franklin co., N. Y., says:—

'There are now, as we are informed by one of the superintendents, *sixty-three* persons in our county poor-house, who are supported at the public expense. Most of these persons, we understand, are foreigners, who have come or been brought into the country for the *very purpose* of burdening the public with their support. It is only a few days since *eight* of these persons were, at one time, transported thither from a neighbouring county, and unceremoniously left under the horse shed at one of the taverns in this village. They are all understood to be foreigners, and to have been recently discharged from the poor-house of the county, from which they were brought here.

The influx of foreign pauperism into the northern counties of this State is chiefly from Canada, where it is said there is no public provision for the poor. If some measures shall not be taken to put a stop to it, this county will be inundated with foreign paupers before the next spring. We believe it is competent for the legislature of the State to remedy this increasing evil; and as our member of the Assembly is also one of the superintendents of the poor, and of course, well acquainted with the facts, we hope he will lose no time on his arrival at Albany, in bringing the subject before the legislature.'

THE CHURCHMAN.

SATURDAY, JANUARY 18, 1834.

BISHOP ONDERDONK'S APPOINTMENTS.

BISHOP ONDERDONK proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; Sunday next before Easter, 23, Zion Church; First Sunday after Easter, April 6, All Saints' Church; Third Sunday after Easter 20, St. George's Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

"C. A." and "A Layman" we are obliged to defer.

We have received a communication under the signature of "P." in reply to our correspondent "S." who, in a late number, gave us an extract from Blair on the subject of amusements. "P." is much too long for insertion. We regret this the more, as we agree substantially with "P." and should be glad to insert a short and well written article on the subject. The manuscript is left at the office.

TRUTH AND ORDER.—(*Continued.*)—The rejection of the institutions, however, is not the most prevalent error. It is far more common to depreciate them below the scriptural standard. This is done theoretically and practically; theoretically when our views of their importance do not coincide with the scriptural representations, and practically when sound opinions are violated by licentious usages. And as the institutions of CHRIST are designed to be the safeguards of his doctrines; so we believe it would be found, from a survey of the Christian world, that the departure from the purity and simplicity of the one has been very much in proportion to the tendency to depreciate the other. The Congregationalists offer a striking illustration: but without dwelling on them, from whom we differ quite as much in theory on the subject as in practice, we may, as a journalist and observer of passing events, more profitably direct the attention of our readers to an example of the insidious nature and ruinous consequences of a practice at variance with theory in the recent history of the Presbyterian Church. Our feelings toward this Society are those of respect and love. We repudiate and nauseate the silly and hackneyed whimsy of her artful and ambitious policy, and are inclined, as we shall presently have occasion to say, to ascribe the evils which she is suffering to an opposite spirit. It is a truth, however, which her best friends will not gainsay, that the Presbyterian denomination is and for some time has been the prey of internal dissension; that doctrines are openly avowed and measures adopted within her pale which are directly at variance with the plain sense of her standards. But lest we may be suspected of exaggeration, we shall quote authority of their own. An able writer, in a late number of the Christian Advocate, after having dwelt at some length on the evils to which we have referred, says:

"This is the state of things which exists at the present time in the Presbyterian Church. It is impossible to know the theological creed of any man, merely from his being a minister or member of this denomination; since every shade of opinion is found to exist in this connexion, from a strict and faithful adherence to the standards of the Church, down to the semi-deistical principles of Pelagianism."

And again:

"The course we are pursuing is exactly that which has been run by the Calvinistic and Lutheran Churches of Switzerland and Germany. In those countries, the formularies adopted at, or shortly after the Protestant reformation, remain to this day unchanged—unchanged, as the ostensible creed and symbols of ecclesiastical order, of Unitarians and Neologists. We are rapidly tending to the same goal, and if, in the mercy of GOD, we are not arrested, we shall as surely reach it, as that like causes produce like effects."

And the Editor of the Presbyterian, in a late number, remarks:

"Honesty is unsuspicious, and a false security has prevailed among us which threatens the purity and integrity of our institutions. We have been ready to think, that where the argument is so clear, none could go astray. On the contrary, the genuine principles of Presbyterian Church government are every day becoming more faint in the minds of the people. Especially are the dividing lines between Presbyterianism and Congregationalism vanishing away. Many of our congregations act, in every trying emergency, upon principles purely Independent, and our church judicatories exhibit a leaven of this kind, which is annually spreading itself."

Now the question presents itself, what has been the cause of these evils? How has it come to pass that a Church which has ever laid claim to orthodoxy of the highest tone, to doctrines the most stern, and practice the most rigid, should thus abound with heresy? Has there been any one defect to which as to a prominent proximate cause these evils may be attributed? We answer in the affirmative. If we relied on our own conjectures or opinions, we should be silent or speak with the utmost diffidence. But we do not rely on our own judgment. We believe that we shall be fortified by the candid admissions of the best and wisest men in the Presbyterian Church, when we say that it has been the capital error of that Church to undervalue the institutions of CHRIST. This, we know, is a loose expression, and we shall endeavor presently to give it a more definite meaning: but for the present we repeat in general terms, that the Presbyterians have magnified truth at the expense of order, the doctrines of the Gospel at the expense of its institutions, the word of GOD at the expense of the Church of GOD.

We shall give a particular instance before we proceed to others more general; and we cannot introduce it better than in the words of an intelligent advocate of the old and best portion of the Presbyterian Church. In an article, the very object of which is to probe the wounds of his Church and suggest their remedies, the Editor of the Cincinnati Standard says: "*It is a fact, too notorious to admit of denial, that while our Church receives the children of professing parents to baptism, and so far practically as well as theoretically recognises their rights as visible Church members, she inconsistently, in practice at least, stops there, and nothing more is heard of their membership until by grace they may be brought to apply for admission to the communion table.*" Who does not recognise this fact as characteristic of the Presbyterian Church? And is not this to undervalue an institution of CHRIST? Again: the phrases of common life are a safe index of many shades of thought which are too fugitive and evanescent to be embodied in formularies: and whatever may be the theory of the Presbyterian Church, their current phraseology, in this instance, goes to confirm the declaration above adduced. Nothing can be plainer than that baptism, being the rite of initiation into the Church, all baptized persons are members of the Church; and yet in common usage Presbyterians restrict the title of church member to such as evidence a mature faith by participation of the Lord's Supper. They thus degrade baptism from the rank which CHRIST has given it as a *sign* of church membership, and substitute in its place a something which they deem a more satisfactory *sign.* Thus in this instance at least they show a tendency to elevate the doctrines at the expense of the institutions of CHRIST.

When we asked the cause of the prevalence of latitudinarian opinions in a denomination which from the sternness of its doctrines might once have been termed the "straitest sect" of Christianity, we suppose that some profound reader may have been ready to solve the problem by suggesting the reaction of Calvinism. We confess that we have no dread of such reaction, nor are we sure that we understand the phrase. If it refer, as we presume it does, to a revulsion of the popular mind from the disgusting paradoxes with which, under Calvinistic preaching, it has sometimes been abused, we reply that the history of doctrinal theology in this country affords proof that the prevalent errors have rather resulted from the metaphysical attempts which have been made among the learned from Jonathan Edwards downward, to *rationalize* and refine upon the old-fashioned doctrines of the Reformers, instead of leaving them to rest on their scriptural basis. But be this as it may the proposed solution cannot apply in the present case. No such reaction or revulsion has taken place: this is evident from the fact (and a very remarkable fact it is, and that on which our whole argument is founded) that the present evils of the Presbyterian Church have not originated within that Church, but have been introduced from without. But on this point, lest our testimony should be impeached, we bring forward witnesses of undoubted competency. The writer above quoted from the Christian Advocate says:

"Most of those who call themselves new school Presbyterians are not native Presbyterians. They are from New-England: and they come among us with a predilection for the lax scheme of theology verging toward Arminianism and Pelagianism, which is for the most part prevalent in New-England. As native Presbyterians, we have no antipathy against foreigners. But we cannot regard without solicitude and apprehension the sinister efforts of many among us from New-England. If they would evince a cordial attachment for our doctrines and institutions, we would hail them as fellow-laborers in the ample field of the Presbyterian Church. As the matter stands, we are almost constrained to regard their numbers, zeal, and activity as so much thrown into the scale of anti-presbyterianism."

And the Presbyterian, with reference to the Congregationalists, says:

"The original character of Presbyterianism has been modified by the ingress of this class of persons to such a degree, that it is perilous to agitate any question which turns upon our peculiar canons of government."

If any doubt remain on the reader's mind, let him turn his eye to another column, and peruse the former part of the able article from which the first extract is made. It thence appears that thirty years ago the Presbyterians were a united and orthodox society. They were separated from the Congregationalists by a difference of order but not of doctrine: the latter being at that time, without any striking exception, orthodox. The polity of their own Church, the Presbyterians believed to have been founded by CHRIST, and enjoined in Scripture; but lured by the specious bait of liberality and union, for the sake of *truth*, they surrendered the point of *order:* and in consideration of agreement in *doctrines* prostrated the *institutions* which were designed as their bulwarks. They admitted Congregationalist ministers to their pulpits and councils, and placed the ministrations of Congregationalist ministers on a level with those of their own. And the result has been the luxuriant growth of all those rank errors which are indigenous to the Independent soil. To use an expression of their own they are thoroughly *Congregationalized.* Easy and rapid have they found the descent to the murky abyss of heresy; but to recall their step and again to revisit the upper world and breathe the pure and bracing atmosphere of scriptural truth, this indeed they will find a toil and a labor.

Here surely is abundant evidence that the Presbyterians have practically undervalued the institutions and order of the Gospel. But the phrase, as we said, is indefinite, and the reader has a right to demand the standard by which the relative value of Truth and Order should be judged. And it will be an answer sufficient, we apprehend, for all practical purposes, to say that the evil which we are deprecating arises from the unmeaning and mischievous distinction which is extensively prevalent between essentials and non-essentials in the religion of our Saviour. It will not, we hope, be deemed a violation of the spirit in which we have thus far written, to say that it has been the habit of Presbyterians to ply this distinction against Episcopalians, and thus divert attention from the order and institutions of the Church by giving an undue prominence to the truth and doctrines of the Gospel. If this were policy then have they fallen themselves into the pit which they dug for another. But it has not been policy. It has been the natural result of a zeal for the truth that, with impatient and generous ardor, has overleaped the barriers by which GOD intended to regulate it. The distinction itself, however, is one which every sound and manly mind must reject as false and pernicious. It may be very well in matters which are left to human discernment and discretion. But the religion of CHRIST is a revealed religion, and a religion of authority, and must therefore, from its very nature, be essential as a whole, and in all its parts. "Faith," says one, "is essential; but baptism and other institutions are only necessary as *means* to an *end:* the end *may* be gained without them: they are not, therefore, essential to salvation." Is such a reasoner aware that sentiments like these originate in a secret spirit of pride and presumption? Is he aware that they are quite as unphilosophical as they are unscriptural? Faith is essential. True: but in what sense? Essential as a means or an end? Essential in such a sense that GOD cannot dispense with it, or man cannot dispense with it? Faith itself is a means or instrument by or through which the Holy Spirit creates the new heart. But cannot GOD create the new heart without the mediation of faith? May we not hope that in innumerable instances, as in the case of infants and idiots, the end is thus accomplished? Or taking faith in the simple sense of belief, can we undertake to say how much or how little truth GOD may make the means of renovation? May he not graciously dispense with some portion of revealed truth to unavoidable ignorance and incapacity (if such exist) in a Christian land? May he not renew the heart of the Jew or Gentile with a less measure of truth than he exacts of the Christian? If we mean therefore by essential that which is necessary as an end, that with which GOD cannot dispense, there is nothing in the Bible which is essential: the doctrines and the institutions, the Word of GOD and the Church are alike non-essential. If the word essential have any meaning at all to the purpose, it must mean necessary as a means to an end; necessary in such a sense that man cannot dispense with it. But this is the nature of the ordinances and institutions of CHRIST, and they are consequently essential in the same sense in which the doctrines are essential. Both are essential, because both are commanded; and for us to magnify the former at the expense of the latter, simply because we can see a little further into their fitness or reasonableness, is equally unworthy of a wise man and a Christian. It is virtually to become Deists in religion, and Aristotelians in philosophy. On this, if on any subject, we may say, "Drink deep or taste not." We must "become as little children" in simplicity, humility, and the spirit of filial obedience, or else be prepared to fathom philosophy to her lowest abyss.

BAPTISM AND CONFIRMATION.—We commend the entire extract which follows, from the Cincinnati Standard, to the attention of Episcopalians:

"But the children of Christian parents are intimately related to the Church. They are members of it, and as such, have a right to all the privileges of the Church, in

which they can profitably participate. The Church, therefore, is bound to have a watchful eye over them, from their birth, to aid in their spiritual nurture, to admonish, instruct, and exercise due discipline upon them, until they are either led to a voluntary avowal of their obligation to be the LORD'S, or cut off from the society of the faithful, for their incorrigible rebellion against the Lord JESUS CHRIST. We believe that the duties resulting from this relationship of baptized children to our Church are most signally, inconsistently and inexcusably neglected. It is a fact too notorious to admit of denial, that while our Church receives the children of professing parents to baptism, and so far, practically as well as theoretically, recognises their rights as visible Church members, she inconsistently, in practice at least, stops short there, and nothing more is heard of their membership, until, by grace, they may be brought to apply for admission to the communion table. Now, it must be obvious to all, that the children of the Church should be under her direct influence and inspection, and amenable to her discipline, until they deprive themselves of the privilege of her oversight, by incurring the awfully solemn and excisory sentence, which gives them up to the consequences of their incorrigible rebellion."

These sentiments are in perfect accordance with those of the Episcopal Church. We claim for the baptized infant the high relation of "a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven." It is constituted such in an *ecclesiastical* sense, by being ingrafted into the Church, and a title is thereby secured to it of becoming such in a *moral* sense so soon as by faith it shall accept and appropriate to itself a personal interest in the blessings of redemption. Presbyterians, it would seem, are conscious that in their zeal for the moral they have underrated the ecclesiastical blessing, and, on the other hand, Episcopalians are said (we believe unjustly) to have rendered themselves obnoxious to the charge of obscuring the moral requirement in their zeal for the sacramental privilege. Let both learn wisdom from experience. Let all baptized children be regarded as *regenerated*, and let the new rights, new duties, and new privileges to which they are born, be faithfully impressed upon their minds. But let it never be forgotten that this is the pledge of a higher regeneration which baptism does not confer. A man must be not only sacramentally but morally regenerate before he can scripturally indulge the hope of entering into the kingdom of heaven.

The defect of discipline referred to above which Presbyterians feel is supplied in our own Church by the apostolic rite of confirmation. By this provision our Church has effectually exempted herself from the censure that "the duties resulting from the relationship of baptized children are most signally, inconsistently and inexcusably neglected." Children are hereby necessarily made the subjects of church discipline. At the important age, when a proper sense of accountability may be presumed to exist, extraordinary efforts are made to impress their minds with the full magnitude of their Christian rights and privileges, and bring them to a decision on the awful alternative which involves the acceptance or rejection of their Saviour. The welfare and prosperity of our Church depend very much on the due discharge, both by parents, pastors and bishops, of the duties connected with this admirable ordinance. It is in fact a consummation of infant baptism, and so closely are the two identified that the want of the former among the Presbyterians has probably been one of the causes of a depreciation of the latter.

THE PRESBYTERIAN. — The following is from a late number of the Presbyterian:

"One reason of this, doubtless, is the clearness of evidence for ministerial parity and its allied truths, which strikes the eye in every part of the Scriptures. No man could well err, who had not been misled, and none would dream of the varied orders of prelatical archdeacons, deans, bishops, archbishops, cardinals, &c., unless he had come to the word of GOD with the taper of tradition in his hand."

Verily the bishops are here in good company! No wonder our neighbors are such sturdy opponents of imparity when a prelatical medley like this goes to form its composition! If the Presbyterian does, indeed, hug to his bosom so vain a conceit as this under an impression of its being the truth, we must tell him that he has embraced a cloud instead of Juno.

Our readers see that we make light of the matter, and "one reason of this" (they may think) "doubtless is the clearness of evidence for *im*parity and its allied truths, which strikes the eye in every part of Scripture. No man could well err, who had not been misled" by an artful confusion of scriptural imparity with the hierarchy of a national establishment; "and none," who had ever heard of 'Episcopacy tested by Scripture,' "would dream of," confounding the scriptural distinctions of bishops, presbyters and deacons, with "the varied orders of prelatical archdeacons, deans, archbishops, cardinals, &c., unless he had come to the word of GOD with the taper of" prejudice "in his hand."

But seriously, we submit it to the Presbyterian's sense of honor and Christian candor whether it is right thus to perpetuate vulgar prejudice and confound an important, and to say the least, debatable question with one which no man in his senses ever pretended to maintain? It will hardly be pretended that the above paragraph was meant to bear on the established Church of Great Britain, still less that any persons in this country, or indeed any other, ever thought of defending such human devices as "deans, archdeacons and archbishops" on scriptural authority. The paragraph therefore can have no meaning whatever, unless it be to divert attention from a probable scriptural truth to a palpable unscriptural corruption. Is not this a stratagem which even worldly men would denounce as unworthy of a good cause and a high-minded advocate? We have been the more surprised at this side thrust, as it is wholly gratuitous; the train of the writer bringing him into collision with the Congregationalists and not the Episcopalians.

KENTUCKY CONVENTION. — We have received the Journal of the Fifth Convention of the Diocese of Kentucky, and have perused its pages with mingled emotions of gratitude and sorrow. The proceedings of the first ecclesiastical body which has yet met, to use the words of Bishop Smith, "South of the Ohio, and West of the Alleghanies, completely organized within itself after the model which the apostles and their successors bequeathed to the Church," awaken many grateful and animating thoughts. We forget the labors and toils of the devoted pioneers of the Church in the West, as, with glowing anticipations, we look through the vista of future years and behold their blessed results in the spiritual privileges, the social virtues and domestic charities of a growing population rescued from the bondage of the world, and gifted with the liberty of the sons of GOD. In the prospect of such a reward, the hardships which usually attend missionary enterprise are overlooked, and our feelings in the present case would be those of hope and gratitude almost unalloyed, had not the Church of Kentucky been subjected to extraordinary trials. But within a year two of her most effective clergymen, three candidates for the ministry, and forty communicants have been removed by death, (chiefly by the cholera;) thus presenting, says the Bishop, the unprecedented fact of an infant diocese shorn of nearly a fourth of its strength at a blow. May we not hope that the Husbandman will render abundantly fruitful the vine which he has thus closely pruned?

The address of Bishop Smith is replete with piety and good sense, and such as augurs well for the interests of the Church of which the HOLY GHOST has made him overseer. It blends very happily the love of truth and order, and advocates the cause of evangelical piety without shrinking from the avowal of those distinctive principles to which its author is pledged as an Episcopalian and a Churchman. We intend in due course to lay the whole of this document before our readers, but we cannot forbear at present to detach a passage containing a consideration closely identified with the prosperity of the Church, and which, we trust, will never, in the ardor of successful controversy, be deprived of its merited pre-eminence. Men are governed more by results than by arguments. After all that has been written the grand proof of Christianity is that which has been afforded by an experience of its power. Its manifest efficacy in purifying the heart and reforming the life has done more to establish the popular conviction of its heavenly origin than all the printed labors of its learned and ingenious advocates. And so after all the best argument for the superior excellence of an Episcopal ministry will be its superior efficiency. *If any man shall do my will he shall know whether it be of* GOD, applies to the institutions of the Church as well as to the doctrines of the Gospel. Learning will plead our cause in vain, unless experience shall add her testimony to its truth. The minds of the many are averse to the former criterion, and our Saviour himself, saying *by their fruits shall ye know them*, has sanctioned their confidence of the latter. This view so agreeable to Scripture and common sense is thus concisely enforced on his clergy by Bishop Smith:

"And above all, brethren of the ministry, let us show that the forms of our ministry are apostolic, by manifesting on all occasions the disinterested zeal of apostolic men. Let us preach CHRIST as they preached him, faithfully, plainly, fervently. Let us follow the blessed Saviour as they followed him; seeking not our own, but the things of JESUS CHRIST. Let us tread in his blessed footsteps—daily foregoing our own ease, and sacrificing our own comfort, that we may relieve the distressed, enlighten the ignorant, and reclaim and save the erring and the lost.

"The Church combines in herself enough for her perpetual increase and glory, if her ministers will only keep their vows and perform their duty. If the Church can be said to consist in the one thing most essential to her existence and perpetuity, a living ministry, it can with truth be said, that her prosperity consists in the holiness and disinterested zeal of that ministry. Would to GOD, my brethren, that a memory of our solemn responsibility might be kept alive in us, by the power of the HOLY GHOST, and that he would give us grace to do the duty which would then be always engraven on our hearts."

ON our first page, under the head of Congregationalism in the Presbyterian Church, will be found an article illustrative not only of the present state of the Presbyterian Church, but of principles wholly applicable to our own. We give only the first part of the article, the remainder, as far as we have seen it, having no important bearing on general principles.

[Communicated.]

THE Rev. James H. Otey, D. D., Bishop-elect of the Diocese of Tennessee, was consecrated to his holy office in Christ Church, Philadelphia, on Tuesday last, 14th inst., by our venerable Presiding Bishop, the Right Rev. Dr. White, of Pennsylvania; the Right Rev. Bishops Onderdonk, of Pennsylvania, Onderdonk, of New-York, and Doane, of New-Jersey, being present and assisting. The Morning Prayer was read by the Rev. William H. DeLancey, D.D., Assistant Minister of St. Peter's Church, Philadelphia, and the Sermon preached by Bishop Doane.

By the consecration of Dr. Otey, the number of bishops in our Church is increased to sixteen, and he is the twenty-fifth individual who has received consecration from the hands of Bishop White, now near the close of the forty-seventh year of his own episcopacy.

In the evening of the day of the consecration, a meeting of the friends of missions was held in St. James' Church, Philadelphia, at the call of the Executive Committee of the Domestic and Foreign Missionary Society, for the purpose of hearing a statement by Bishop Otey, of the condition, wants, and prospects, of the Church in his Diocese. The meeting was numerous and highly respectable. The venerable senior Bishop presided, his sons in the episcopacy being seated with him in the chancel. After devotions by the Presiding Bishop, the meeting was opened, on behalf of the Executive Committee, with a few remarks, by the Rev. Dr. Tyng. The statement of Bishop Otey then followed, and was, indeed, in the simple energy of its style, and the clear matter-of-fact character of its details, most deeply interesting, impressive, and affecting. He was followed by Bishop Doane, and the Rev. Drs. Tyng, De Lancey, and Bedell. A collection was made in aid of the Church in Tennessee, and liberal measures adopted to enable the Bishop to return to his distant Diocese the bearer of a good supply of Prayer-books, and other suitable books and tracts, the very great want of which he stated to be a serious impediment to the growth of the Church.

The consecration sermon of Bishop Doane, comprising a most eloquent, powerful, and truly evangelical view of the duties, obligations, and responsibilities of the episcopal office, and its beneficial influence on the cause of religion and the Church, is about being published. The following extract, containing the closing address to the candidate, obtained by request, may be received as a fair specimen of the style of the discourse.

"Beloved friend, toward whom, in our brief intercourse, my heart has kindled with unwonted fervor, my brother soon to be in bonds which death, I trust, will but make closer and immortal, to 'the office of a bishop,' in its origin and purposes so high, and in its duties and responsibilities so far beyond our utmost human strength, I give you, in GOD'S name, a hearty welcome! You have not come here, I am well persuaded, from the far land in which your children dwell, without first counting all the cost. 'It is indeed,' as St. Chrysostom saith, 'a thing highly to be accounted of, but a hard thing to be what a bishop should be.' 'The travels and crosses,' saith judicious Hooker, 'wherewith prelacy is never unaccompanied, they which feel them know how heavy and how hard they are.' But *for* CHRIST, *with* CHRIST, *in* CHRIST, what shall be esteemed hard by us, what shall be accounted heavy by us, what shall be reckoned great by us? Welcome then, friend and brother, welcome in GOD'S name to that chiefest of the ministries of CHRIST which makes us the most his servants!

I congratulate the Church in these United States that you are here. I congratulate him, our father in the LORD, most venerated and best beloved, that through our whole broad land, from Maine well nigh to Louisiana, he is permitted to see a chain of Christian Bishops, who, from the imposition of his hands, have all received the HOLY GHOST. I congratulate the Diocese of Tennessee that her ecclesiastical organization is now to be completed in the elevation to the episcopate of one from whose 'simplicity and godly sincerity,' whose erect and manly bearing, whose uncompromising pursuit of principle, whose entire dependence upon GOD, she has so much, with his blessing, to expect. I congratulate you, my brother, that with your years, your strength, your gifts, your principles, you are entering on such a field. You go to 'set in order the things which are wanting,' in a territory of 45,000 square miles. You go to bear the Gospel in the Church to a population of 750,000 souls. To fair and fertile fields, wasted with blighting heresies, and torn with distracting schisms, you carry with you the comfortable Gospel of the blessed JESUS, with the pure, peaceful, permanent provisions of the Church of the HOLY GHOST, and invite all who are weary and heavy laden to find rest for their souls. With our whole hearts we say, Go, and the LORD be with you!

I follow you along your distant way. I lift, as man may lift, the curtain of the future. I see those fair and fertile fields rejoicing in prosperity and peace. I hear from the green shades of those deep forests, from the cliffs of those dark mountains, and from the gentle windings of those broad, still streams, one choral song of gratitude and love. Religion pure and undefiled has cleansed the fountains of the public morals. A sound and Christian philosophy has given its healthful vigor to the public mind. The institutions of CHRIST are established. The worship, which the saints rejoiced in, is restored. Every where I see the Church, every where the cross of our Lord JESUS CHRIST. Thy children are all taught of the LORD, and great is the peace of thy children.

Brother, may it be so! May the LORD'S work prosper in your hands! May your career be serene and tranquil* as the beautiful native appellation of your own Tennessee, —the presage, through the merits of a merciful Redeemer, of the eternal serenity of heaven! And when the time comes, as come it must, when you shall speak as a dying man to those for whom you have to give account, recalling the people of your charge, 'as Christians and as Churchmen, to those pure principles of primitive truth and order, which alone give to the religion of the Gospel its practical importance as the prescribed institution of the wisdom of GOD for the salvation of sinners; which alone give to the visible Church, ministry, and sacraments any definite purpose in the economy of grace; which alone give to the faith of the Gospel its covenanted character, and to the hope of eternal life, through the merits of the divine Saviour, the support of divine assurance,' may you be enabled, may you be disposed to say, with that good old man at whose feet it was your privilege to sit,—need I here name the honored name of Bishop Ravenscroft?—'on these principles, derived from the Bible, and from the Bible alone, searched for among the various accessible denominations of Christian profession, but found only in the Church, I shall go, GOD being my helper, to my account.'

For that severe account may we in GOD'S great mercy be prepared! and unto HIM who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise GOD, our Saviour, be glory and majesty, dominion and power, both now and ever! Amen."

* Tennessee is an Indian appellation, meaning serene, tranquil, placid.

INTELLIGENCE.

The Society of the Protestant Episcopal Church for the advancement of Christianity in Pennsylvania, held its 22d anniversary in St. James' Church, on Monday evening, the 6th instant.

The Society met for business at 6 o'clock, the Rt. Rev. Bishop Onderdonk presiding. After the election of officers and the transaction of other business, it adjourned to attend divine service.

The evening prayer was conducted by the Rev. H. J. Morton, assistant minister of St. James' Church, and an appropriate sermon was delivered by the Rev. J. W. James, assistant minister of Christ Church, from Romans viii. 9, latter part of the verse.

After the sermon, the Rev. Dr. De Lancey, corresponding secretary, read the annual report of the Trustees, which was ordered to be printed. From it we learn that the Society has now fourteen missionaries in its service, and is prosecuting the object for which it was instituted twenty-two years since,—the advancement of Christianity in Pennsylvania,—with zeal, perseverance, and success. The services were closed with the benediction, pronounced by the venerable Bishop of the Diocese, whose deep interest in the prosperity of the institution was strongly exhibited in his braving a severe snow storm to be present at its anniversary.

Owing to the storm, many were prevented from attending the interesting exercises of the evening, and the intended collection was not made.

We hope, however, that at the annual collections, made in the Churches of the Diocese, pursuant to the recommendation of the Diocesan Convention, in aid of this Society, it will be found that there is a proper interest felt throughout the Church in the success of such an important institution.—*Episcopal Recorder.*

Domestic and Foreign Missionary Society.—The Missionary Record says, in reference to the appeal of the Executive Committee:—

We have the pleasure of acknowledging the following sums as the *first fruits* of the foregoing appeal; and indulge the hope, that there will not be found a Church within the limits of our communion, that will not promptly respond to the call of the committee, and extend to the Society the aid it so greatly needs.

From Christ Church, Philadelphia,	$133 29
A Female Member of do.	200 00
St. Peter's Church, do.	114 16
St. Paul's do. do.	200 00
St. James' do. do.	114 36
St. Stephen's do. do.	180 00
St. Andrew's do. do.	200 00
St. John's do. do.	100 00
Trinity do. do.	50 00
Grace do. do.	30 00
St. John's do., Carlisle,	34 74
Church of the Ascension, New-York,	263 68
St. George's Church, Hempstead, L. I.,	25 00
St. Peter's Church, Perth Amboy, N. J.,	8 00
Trinity Church, Bridgewater, Mass.,	8 00
St. Mark's Church, Orange, N. J.,	4 00

—*Episcopal Record.*

Theological Seminary of the Lutheran Church in South-Carolina.—The Seminary was established about two years since, but never commenced its operations, in consequence of the untimely death of Professor Schwarts, whose amiable character, ardent piety, and highly cultivated talents, rendered his loss truly deplorable. In addition to this heavy affliction, our southern brethren experienced others, in the death of five most talented and pious young gentlemen. But notwithstanding these embarrassments, through the favor of GOD and their indefatigable exertions, the institution has been revived, and opened its first session on the first of January, under very favorable and promising circumstances.—It is located at Lexington village, in South-Carolina, a healthy and thriving place, which at present contains a population of about 200, rapidly increasing. Dr. Hazelius, the newly elected Professor, has arrived, and already taken up his residence in the building erected for the purpose. The Rev. Washington Muller, a young gentleman who was educated at Columbia, in South-Carolina, and who pursued his theological studies at Gettysburg, has been elected principal of the classical department. Twelve directors are appointed for each department to superintend their respective interests. Although all the branches usually taught in Colleges are attended to in the classical school attached to the Seminary, yet it is designed that students shall here be prepared for entering *college*, when their circumstances justify it. Thence they may return to the Theological Seminary. At present the number of students on the list is 14, 7 in the theological and 7 in the classical department; all designed for the ministry. Beside these there are many others in the institution who do not intend to devote their attention to theology. The number of students is increasing.—*Lutheran Observer.*

New-York State Temperance Society.—To the circulation of Temperance publications, the Committee have given their unremitted attention. Since the annual meeting, they have put in circulation, or have under contract for circulation,

Of the 5th Annual Report,	13,000	copies.
" Quarterly Magazine,	16,000	"
" 5th Report American T. S.	1,000	"
" 6th " "	2,000	"
" My Mother's Gold Ring,	2,000	"
" Recorder,	1,619,000	"
" Extra Recorder,	2,485,000	"
" Almanacs,	300,000	"
Making a total of	4,418,000	copies,

equal, according to an estimate of Messrs. Packard & Van Benthuysen, the worthy and indefatigable printers for the Society, to at least eighty millions of duodecimo pages, or above six pages of temperance intelligence to every individual in the United States.

A large portion of the above publications have been circulated in this State; and the remainder have gone to other States, and all quarters of the inhabitable earth. The regular periodicals of the State Society are now three; the Recorder, the Almanac, and the Magazine. All of them will be continued another year. The Magazine will, for the next volume, be put at one dollar, and the Recorder, to counties supplying a copy to each family, at 10 cents.

From the Barbadian.

Among other evident symptoms of a growing indifference, if not hostility, to the Established Church of England, we notice in the late papers that a painful feeling has been excited in the British provinces of America, from the government having resolved to withdraw the Parliamentary Grant which for a considerable number of years has been paid, through the Society for the Propagation of the Gospel, for the support of the Clergy of the Established Church in British America. It is asserted by the government that those provinces can now afford to maintain their own Church. The Parliament, however, have voted 1000*l.* for the support of the Methodist Missions. The Wesleyan Missionaries, whose zeal and perseverance are not impeded by insalubrity of climate, ferocity of savages, or dangers of any sort, in the great work of spreading the Gospel, are well deserving of every encouragement, but surely the ministers of the Establishment ought not to be neglected by the government. We trust that his Majesty's ministers, seeing the depressed state of *our* colonial resources, will be liberal in their next session of Parliament toward us, and furnish the means of imparting Christian instruction to the numerous population on whom the privilege of civil freedom is conferred, and especially that they will assist us in rebuilding the seven churches in this island, *still*—it is melancholy to say—*still* in ruins.

The horrible system of slavery which exists in the mining districts of the Brazils, and which is carried on at present in no small degree by British capital and British influence, appears to have entirely escaped the attention of the Legislature. At a meeting of the British Missionary Society last week, the Rev. Thomas Roberts stated that within the period of the years 1820 and 1829, not less than 264,000 human beings had been brought from Africa, and *sold for the cultivation of the soil, and the working of the Brazilian mines.* This had been done by a gross violation of the treaty entered into with the Brazils in 1823, that the Brazilian slave trade was to cease in four years from the time of that negotiation. The Rev. Gentleman, after a most heart-rending description of the cruelties inflicted on the Brazilian slaves, called on the West India planters to unite in attempting the overthrow of this system of slavery, the existence of which must, he said, be fatal to the prosperity of the British colonies, now in a state of freedom. He appealed also to the eloquence and moral influence of the pulpit, and conjured the Anti-slavery Society to rekindle the expiring embers of its zeal, and not to relax its efforts, while it was known that a single British adventurer was employed in the disgraceful, inhuman, and ever to be accursed trading in human beings.—*St. James' Chron.*

Observance of the Sabbath.—By a bill which has just received the royal assent, all meetings of any vestry, corporation, or public company, for the transaction of any secular affair, appointed to be held on any Lord's day, must now be held on the Saturday preceding or the Monday following; and every matter transacted at any such meeting held upon the Lord's day *is made absolutely void and of none effect to all intents and purposes whatsoever.* This act has been passed at a most seasonable juncture, as many of the corporations in England are required by their charters to elect their officers on Michaelmas-day, which will this year fall upon the Lord's day.

During the recess of Parliament ministers are preparing their scheme for reform of the English Church, having done the job of the Irish Church Establishment. It is stated in the papers that Earl Grey had submitted his plan of reform to the Archbishop of Canterbury, and through his Grace to the principal bishops, but that there were parts of it which the Archbishop has declared his intention to oppose. The Bill, it is supposed, will be introduced in the House of Commons by a royal message.

In illustration of the economy that pervades the missionary measures of the Moravians, it may be noticed, that about 10,000*l.* is the sum annually expended; from which it appears that the 45,000 persons under their care are, either as adults in the congregations, or children in the schools, instructed for a whole year at the expense of 4*s.* 6*d.* each.

Jamaica, July 12.—It is with pain we are obliged to advert to the turbulent conduct of the Unionists of St. Ann's. It is in vain to hope for the restoration of order and tranquillity if they continue such examples of insubordination to the slave population. There happened to be a meeting of the magistrates of St. Ann's, at which the Hon. S. M. Barrett presided as chairman. Shortly after they had assembled, in came a Methodist parson; as soon as his presence was discovered hooting commenced. An intemperate Unionist interrupted the whole court by getting up and making a speech about sectarians, full of sound and fury, signifying nothing. The crowd of Unionists rushed on to assault the unoffending and defenceless parson, headed by two Unionists notorious for their absurd violence; the divine, however, got behind Mr. Barrett's chair, which afforded temporary protection. All the magistrates, save the custos and three others, "fled the fight." The uproar now became tremendous, the railings were broken down, and the man of GOD escaped by a back window or door.—*Kingston (Jamaica) Chronicle.*

SUMMARY.

American Christians are naturally anxious to learn in what estimation their authors are held abroad, and what interest is manifested in the progress of religion here. In the English journals for November we notice the following.

In the British Critic there is an outline of the early history of the Episcopal Church in the United States, in a notice of Bishop (then Mr.) Doane's sermon at the annual Episcopal Convention in Massachusetts, in 1832. In the same number is a notice of the same author's Convention Sermon, and a review of Professor Stuart on the Epistle to the Romans, which has been republished in London. We are sorry to add, that the same publication countenances some of the libellous statements of recent books of travels in this country, by citing them without question of their correctness.

The first article in the Christian Observer is the continuation of a paper on the relation of Christianity to civil government in the United States, founded on a sermon of Dr. Adams, of Charleston.

Twenty-eight pages of the Eclectic Review are occupied with a notice of and extracts from Messrs. Smith and Dwight's Researches in America.

The Evangelical Magazine copies part of the letter of the Presbyterian General Assembly in this country to the Congregational Union of England and Wales. A portrait of the Rev. Calvin Colton, of America, is prefixed to this number of the Magazine, and one of Dr. Cox, of New-York, announced for the next.

The British Magazine speaks in the highest terms of Bishop Doane's "Primary Charge," and says of Bishop H. U. Onderdonk's charge on the *Rule of Faith*, that it is "so able, sound, and acute, that it ought to be reprinted in this country."

Among other republications of American books are Dr. Godsden's Life of Bishop Dehon, Abbott's Little Philosopher, a fourth edition of Abbott's Young Christian, and a new edition of Gallaudett's Book on the Soul.—*S. S. Journal.*

Interment of the late Rajah Rammahoun Roy.—The mortal remains of this distinguished and extraordinary Brahmin were interred in the place selected for them,—a retired spot in a shrubbery, beneath some lofty elms, near the lawn at Stapleton Grove. His son, Rajah Ram Roy, a circle of about twenty attached and admiring friends, of various religious persuasions, and the Rajah's two Hindoo servants, with no funeral honors but those which respect and sorrow supplied, followed the body along the garden, and witnessed its being placed in the tomb assigned for it. The interment took place in solemn silence. All who were engaged in this tribute of respect were deeply affected by the impressive and mournful scene, and regarded the ground that contained the remains of one so honored and revered as hallowed by the sacred deposit.—*Bristol Jour.*

Sir S. Herschell is about leaving his residence near Slough, for the Cape of Good Hope, to make observations on the fixed stars in the southern hemisphere. Eight wagons were employed in removing his telescopes, transit instruments, and apparatus.

Royal Octavo Bible.—The American Bible Society has just published the above named Bible with marginal references, a book which has been for some time promised, and with which great pains have been taken. This edition is printed on fine paper, strongly bound in dark calf, embossed, and is perhaps one of the finest specimens of book-making which this country has yet produced. Being of a proper size for family use, it would make a *New Year's present*, of great value, to a young household. The price, we understand, is $3 50, and that a cheaper edition in sheep will soon be issued.

We observe among other missionaries lately appointed by the pope, and mentioned in the last Catholic Herald, the designation of "Mr. Bachelot" as the "apostolic prefect of the *Sandwich Islands.*" We also perceive that it has been proposed in Rome to send an "apostolic vicar" to the American Colony at Liberia; and that the bishops in this country have been consulted on the best mode of providing for the establishment of a mission there.—*S. S. Journal.*

Mr. Richard Heber, one of the greatest book collectors of the age, died recently at his residence at Primlico. Such is the size of the library he has collected that it is said it will take 365 days, on a moderate calculation, to dispose of it by auction.

Drunkenness.—Judge Daggett, Chief Justice of the State of Connecticut, lately stated that he had presided at the trial of ten men for capital offences, and that *eight* out of the ten had committed the crime under the immediate influence of spirituous liquor.

NOTICE.

A SPECIAL meeting of the Board of Managers of the New-York Protestant Episcopal Sunday School Society will be held at the Sunday School Room in the rear of St. John's Chapel, on Thursday evening, January 23, at ½ past 7 o'clock.

By order of the President,
BENJAMIN I. HAIGHT, *Secretary.*

⁂ The clergy of the parishes having schools in connexion with the Society—the superintendents and delegates from the several schools are members of this Board.

MISSIONARY SERMON.

A SERMON will be preached on Sunday morning, at Trinity Church, and a collection made for the benefit of the missionary branch of the Education and Missionary Society of the Diocese.

Calendar.

January 19.—2d Sunday after Epiphany.
——— 25.—Conversion of St. Paul.
——— 26.—Septuagesima Sunday.
February 2.—Sexagesima Sunday, and Purification of Virgin Mary.
——— 9.—Quinquagesima Sunday.
——— 12.—Ash Wednesday.
——— 16.—1st Sunday in Lent.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following contributions, since the date of his last acknowledgment, January 7, 1834.

In a letter from a person describing himself as an old Friend, postmarked Woodbridge, N. J., Jan. 6, *five dollars* for the Green Bay Mission.

From the children of the Infant School of the Protestant Episcopal Public School, *two dollars* for the Green Bay Mission.

From Mr. C. J. Aldis, his subscription of *ten dollars* for 1834, for the Green Bay Mission.

From St. John's Church, Yonkers, N. Y., by their Rector, the Rev. Alexander H. Crosby, a Christmas offering of *twelve dollars* for general purposes.

From the Christian Benevolent Society of St. Stephen's Church, New-York, by their treasurer, Mr. John H. Hurtin, *one hundred dollars* for domestic purposes.

From the Protestant Episcopal Association of Trinity Church, Utica, N. Y., *per* their Rector, the Rev. Benjamin Dorr, through the hands of Mr. Benjamin M. Brown, *fourteen dollars*, appropriated as follows:—For Domestic Missions, $2 80; for Green Bay Mission, $9 20; for Foreign Missions, $2.

From the Protestant Episcopal Association of St. John's Church, Brooklyn, N. Y., by their Treasurer, Mr. David Gardiner, jun., *fifty dollars* for domestic purposes.

JAMES SWORDS, *Agent, &c.*

Jan. 15, 1834.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1834.	*Missionary Disposable Fund.*	
Jan. 11.	Received a collection made in St. Stephen's Church, Perryville, Madison county,	$10 00
	Received of the Female Industrious Society of St. Paul's Church, Troy,	100 00
	Received of the Christian Benevolent Society of St. Stephen's Church, New-York,	100 00
13.	Received from the Protestant Episcopal Association of Trinity Church, Utica,	18 00
		$228 00
1834.	*Education Disposable Fund.*	
Jan. 14.	Received of the Auxiliary Female Education and Missionary Society of St. Luke's Church, New-York,	$235 00

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, Jan. 15, 1834.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:—

1833.		
Dec. 4.	—Amount of the collections in the Church of the Holy Evangelists in November,	$54 20
31.	—Do. in December,	55 03
	Quarterly collection,	104 76
1834.		
Jan. 10.	—Collection at the anniversary meeting,	77 42
	And 9 tickets not yet paid for, $35 00,	
		$292 40

L. PHILLIPS, *Treasurer,*
No. 54 Wall-street.

CITY MISSION.

The undersigned in behalf of the Mission Church of the Epiphany, very gratefully acknowledges the following contributions for the Sunday School.

From Mrs. W. Lewis, $1 25. Packages containing valuable articles of clothing from Mrs. A. Storms, Mrs. Dr. Belcher, Mrs. E. Townsend, Mrs. F. R. Lee, Mrs. P. D. Collins, Mrs. M. Beadell, Miss Kemble, and other unknown friends.

He would respectfully inform the friends of the City Mission, that the charity fund at his disposal is entirely exhausted. The only supplies it has received for the last eight months have been from the communion collections of the congregation of his charge. His heart is daily pained with cases of destitution, suffering and wretchedness, that need only be known to excite commiseration and the desire of affording relief. His means of usefulness would be greatly increased, were he enabled to alleviate the physical as well as spiritual wants of those among whom he is called to labor. Will not those who are blessed with earthly comforts, bestow a pittance on their poor brethren? Any contributions to this object, left for him with Messrs. Swords, Stanford & Co., 152 Broadway, Mr. Frederic R. Lee, 244 Bowery, or at his residence, 192 Allen-street, will be thankfully received.

LOT JONES,
Mission Church of the Epiphany.

Jan. 15, 1834.

In behalf of the Mission Church of the Holy Evangelists, the subscriber gratefully acknowledges the following donations:

From Mrs. Moore for the Infant School,	$5 00
By L. Phillips, from a "Member of the Society," being one half of a contribution of "one hundred dollars, to be equally divided between the two missionaries, and applied to the relief of the necessitous poor,"	50 00
From an unknown friend,	1 00
" Mr. John P. Stagg, accompanied by a kind and liberal offer,	10 00
	$66 00

Also from a lady, by T. N. Stanford, a bundle of clothing; From Pierre F. McDonald, a liberal donation of shoes for the use of the children of the Daily Infant and Sunday Schools.

HUGH SMITH.

January 15, 1834.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1834.		
Jan. 13.	From subscribers,	$29 00
"	A donation from a Friend,	1 00
"	From the Benevolent Society of St. Stephen's Church, New-York, by the hands of Mr. John H. Hurtin, Treasurer,	50 00
		$80 00

THOMAS BROWNING, *Treasurer,*
77 Maiden Lane.

Sewing Circle.

Persons desirous to aid in making up articles of clothing, for the use of the poor, and the children of the Sunday and Daily Infant Schools connected with the mission, are respectfully invited to meet at one o'clock on Friday of each week, at the basement room of the Mission Church, Vandewater-street. Any contributions in money, or second clothing, or remnants of flannel, or other goods, will be thankfully acknowledged at the time and place above named.

New-York, Jan. 7.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 18th, from the following persons, viz:—

George, Latimer & Co.—Postmaster, Baltimore—Rev. Wm. Staunton—Robert H. Gardiner—Postmaster, Paris-Hollow—Rev. William A. Smallwood—Postmaster, Cincinnati—John F. Bacon—Rev. Thomas Wright—Postmaster, Worthington—Z. Gould—S. Heydenfeldt.

Received by the General Protestant Episcopal Sunday School Union.

Rev. J. T. Clark, Skaneateles—Marshall & Brown, Providence—L. H. Young, New-Haven, 2—H. N. Farge, *with remit*—William Staveley, Philadelphia—E. Platt, Troy—Rev. J. Chapman, Perth-Amboy—Rev. C. Dunn, Newtown, *with remit*—S. J. Ferris, Stamford, *with remit*—Cyrenus Noble, New-Lisbon.

From the Journal of the Institute at Flushing.

Since o'er thy Footstool.

A SACRED MELODY.

SINCE o'er thy footstool here below,
Such radiant gems are strown,
O what magnificence must glow,
My GOD, about thy throne!
So brilliant here these drops of light,
There the full ocean rolls how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,
Be, LORD, thy temple's outer veil,
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shows, O LORD, one beam of thine:
What, then, the day where thou dost shine!

Ah, how shall these dim eyes endure
That noon of living rays,
Or how my spirit so impure,
Upon thy glory gaze!
Anoint, O LORD, anoint my sight,
And robe me for that world of light.

DOCTRINAL.

From the [Philadelphia] Christian Advocate.

NO SIMILARITY BETWEEN THE DOCTRINE OF TRANSUBSTANTIATION AND THE DOCTRINE OF THE TRINITY.

THE argument drawn in favor of transubstantiation, from its being no more incredible than the doctrine of the Trinity, is altogether irrelevant and false. Our belief of the doctrine of the Trinity is not contradicted by any of our senses; but the doctrine of Transubstantiation is contradicted by all our senses that can be applied to the subject; it is contrary to our *sight*, our *touch*, our *taste*, our *smell*. By all these senses the elements of bread and wine are recognised to be still bread and wine, as fully after the consecration as before.

It has been justly remarked, in regard to this subject, that there are two kinds of things which are proposed to our faith. Those of one kind are absolutely and entirely detached and separated from corporeal things; and these are called *mysteries*. These things are purely the objects of faith, without the external senses having any thing to do with them: and such an article of the faith is the doctrine of the Trinity; it is a mystery. But there are other things which are sensible and material, that GOD makes use of as instruments and means to verify the mission and teachings of his messengers, and to be emblematical of spiritual things; these are not mysteries. Such were the miracles wrought by CHRIST and his apostles, and such was his resurrection; and of the very same character are the sacraments, both of the Old Testament and the New. In regard to things of this latter kind or order, where spiritual things are found joined with corporeal things, the spiritual things, symbolized by what is sensible, remain objects purely of faith; but in regard to the sensible symbols, or emblems themselves, it is clear, that what is true in regard to them must be judged of and decided by the external senses. Hence it follows conclusively, that we must resort to our senses to determine the question—Whether the bread and wine in the Eucharist remain real bread and wine after consecration; or whether these elements, which all our senses declare to be still bread and wine, are not in fact the proper natural body and blood of our blessed Saviour. It appears, then, that the parallel attempted to be run between the doctrine of Transubstantiation and the doctrine of the Trinity, is utterly fallacious. The two things are totally different, and can admit of no fair comparison; inasmuch as the one is an object wholly of faith, with which the external senses have nothing to do; and the other is an object with which the external senses have to do, and, as far as sensible things are concerned, are the proper and competent judges of the facts, which are and must be addressed to our senses. The truth is, the doctrine of Transubstantiation is in contradiction to the whole evidence: the evidence of the external senses; on which we believe the resurrection of CHRIST, and the other miracles recorded in the Bible.

PRACTICAL.

JUSTIFICATION BY FAITH.

THE forgiveness of sins thus conveyed to the natural man on his accepting GOD's promise in faith is called justification, his injustice up to that moment not being taken into account.

We have now to examine the nature of this faith.

It is a lively and implicit belief in GOD's promise, nor can man, from the very nature of the case, bring any thing more wherewith to meet GOD: works, we have seen, are entirely excluded. What, indeed, could the lost, the degraded, the despairing Adam bring, but a humble and earnest acceptance of whatever GOD in his mercy should think fit to bestow? What could be the recommendation of Abraham before GOD, more than a sincere conviction of the truth of his promises, even against all human grounds of hope? and what can the receiver of the Gospel plead but his faith in GOD through CHRIST? Works taken into account at this moment, would throw man back again into his condemnation. We are justified, therefore, by faith alone, without works, and the faith of man and the forgiveness of GOD are correlative terms; and thus, for instance, the Gospel of CHRIST proclaims remission of sins to all men, of whatever condition, mental, moral, or physical,—to the philosopher and to the ignorant, to the publican and the pharisee, to the man in the king's court, to the beggar on the highway,—to him who hath worked from dawn, and to him who began but at the eleventh hour, provided they will only repent and believe. All, therefore, whatever they may have been before,—by whatever ways, and through whatever length of time they may have arrived at it,—are in this moment held to be equal,—there is no difference between master and slave, Jew and Greek. But however long GOD's preventing grace may have been predisposing the heart to entertain this justifying faith, it is evident that the act of justification is momentary: it is a single point in our life, on one side of which all the past is cancelled, on the other all is future in bright and brilliant hope. It is a moment, as it were, of spiritual re-animation; and as when GOD recalls from death, he by that very act also necessarily infuses a principle of life, so in this act he not only acquits us from sin, but also infuses a vivifying spirit of holiness. From this circumstance, and also because it is due to the operation of the HOLY GHOST, the state ensuing from this moment is called the state of sanctification, and must extend henceforward to our life's end.

Now, since the moment after justification, our previous nature, with its thoughts and feelings, still subsists, the relation in which GOD chooses to consider us, alone having undergone an effective change as yet, and as the HOLY SPIRIT has commenced his operations, and as faith (which waits in hope the accomplishment of the thing promised, but unseen) must still subsist and proceed, we see that not only faith, but works also, must be taken into account in our consideration of this state.—*Evans' Church of God.*

From the Christian Mirror.

"Demas hath forsaken me, having loved this present world."

How different must have been the character of Paul and Demas, though for a while associates and fellow-laborers. Paul counted all things but loss for CHRIST; his every movement was guided by faith in an unseen world, his every step was an upward, heavenward step, his every action told to all around his absorbing interest, his overpowering belief in the realities of eternity. He labored for the salvation of sinners as one who, by the eye of faith, saw the "Lord JESUS revealed in flaming fire, taking vengeance on them that obey not the Gospel." He agonized in his exertions after heaven, as one who felt already the exceeding weight of glory, and appreciated the crown shortly to be given each follower of the Saviour.

But Demas had not courage to continue with Paul when dangers arose, but in the instance before us was actuated by that principle which is incompatible with the love of GOD, for "if any man love the world, the love of the Father is not in him."—And are we not at this day surrounded by the same ensnaring world that enticed him? Is the heart less liable to be drawn from its allegiance now than in apostolic days? Does the world present fewer fascinations or make less exertion to entangle the professed followers of Him whose kingdom is not of earth than it then did? Is it less successful? Observation and bitter experience answer, No.—*Christian Intelligencer.*

VARIETIES.

COMIC ALMANACS.

ANNUALS are still the fashion. The world has various pretty ones; the Gospel has a "Religious Souvenir," and Folly among hers, Comic Almanacs. I protest against this usurpation, for among the last things to be surrendered to folly is an almanac. Surely its counting off another year so unceremoniously makes time appear short enough without provoking us to laughter over its flight. But the old serpent is not easily outdone. In "Christian Almanacs," "Temperance Almanacs," "Churchman's Almanacs," &c., likely to be the most efficient kind of serious tracts, he saw a new weapon at work. "*Fas est etiam ab hoste doceri*," he says to himself, and starts the *Comic Almanacs*. "*All my nack*" is the title of one of them; a pun, for once, full of solemn truth. These wretched trifles are truly *all* the *nack* of him whose chief art is to allure men to fool away their time in which they should work out their salvation.—*Journal of the Institute at Flushing.*

THE CRAZY FARMER—A FABLE.

"AND is this all that I have to carry home?" said a farmer to a miller. "What more, my good friend, would you have?" asked the latter. "Why this is rye flour, and I expected to get wheat." "Wheat! did you not bring rye?" "Yes, verily, but I heard yours was a patent mill, and that you served your customers better than any miller all the country round. Any miller will give me rye for rye. I thought your patent mill would grind my rye into wheat." "I am sorry you were so mistaken," answered the miller, and said no more, perceiving that the poor man had lost his wits.

Moral.—Parents who expect teachers to transform a dull boy into a genius, and quarrel with them because they do not, are about as reasonable as the farmer who wanted his rye to be ground into wheat.—*Ibid.*

ANECDOTE OF SHERIDAN.

MEN of the world may sometimes show an indifference to calamity apparently resembling the resignation of the Christian. Moore, in his life of Sheridan, tells us, though he does not vouch for the truth of the story, that he (Sheridan) sat at the coffee-house during the fire of Drury-lane Theatre, of which he was a considerable proprietor, with great calmness, taking some refreshment. A friend complimenting his philosophy, he answered, "A man may surely be allowed to take a glass of wine by his own fireside." This might remind one of Fenelon's reply when told that his library was in flames, "Thank GOD that it was not the cottage of some poor peasant," or of Newton's "Diamond, Diamond," &c. The cases for a moment appear to be the same, but they were essentially different. The composure of the worldling was recklessness, and probably expired with the flash of wit in which it was expressed. That of the Christian philosopher was devout resignation, and was as pure, serene and lasting as the truth from which it sprung.—*Ibid.*

ELOQUENCE.

THE preaching of —— is much praised, and justly, for it is elegance itself. I listen to him with all the delight of intense admiration. It is like gazing at a polished statue of the finest workmanship. But, it is marble; it has no heart—no soul—no fire. It is the cold, cold stone, shining in the cold moonlight. Not such the eloquence of the Gospel—a living seraph glowing with the sunshine of heaven.—*Ibid.*

ORTHODOXY NOT PIETY.

WERE I asked what I deem to be the most common temptation to which in the present day peculiarly Christians are exposed, I should be inclined to reply the substitution of *strong opinion for that deeply felt religious principle* by which alone the mind can be preserved in tenderness, humility, and love to GOD and man. The importance of sound and orthodox views of Christianity cannot indeed be too highly estimated; because it is our bounden duty to believe the truths which our heavenly Father condescends to reveal to us; and because it is chiefly through the medium of these views that the heart of the believer is rightly affected toward GOD.

Nevertheless, experience amply proves that the theory of religion may be embraced, and may even assume in the mind a very definite shape, while all that is practical and lovely in the character of the Christian continues at a low ebb. It is the frequent device of Satan to transplant the religion of the believer from the heart to the head; and this device is one with which our corrupt nature is ever prone to co-operate. For it is infinitely more easy to think and talk correctly on religious subjects, than to cultivate a deep sense of our own vileness, to submit to the heart-searching operation of the Holy Spirit, and to walk in the narrow path of self-denial.—*Gurney.*

MANNER OF PRAYING.

PRAY with child-like simplicity—not with strange expressions, or high sounding words. "Be not rash with thy mouth."—*Eccl.* v. 2.

Pray with *earnestness*. "And he said, I will not let thee go except thou bless me."—*Gen.* xxxii. 26.

Pray in the *name of* CHRIST. "Whatsoever ye shall ask the FATHER in my name, he will give it you."—*John* xvi. 23.

Pray *in faith*. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—*Mark* xi. 24.

Boston Recorder.

DEFERRED MATTER.

CHRISTIANITY IN FRANCE.

IF we seek in France for pastors who embrace *rationalist sentiments*, we shall find, I believe, but a very small number. Rationalism is a plant sprung up in Germany, and which cannot grow but upon its native soil. This philosophical system, for it does not deserve the name of Christian, which explains away all the mysteries and all the miracles of the word of GOD; this strange theology, which substitutes labored hypotheses for historical facts, and sees nothing but *fables* and allegories in the positive narrations of the sacred books; such a system can never be favorably received by a people who despise scholastic subtleties, and laugh at the idea of building up learned hypotheses for the purpose of concealing a profound infidelity. Still it must be allowed there are some *rationalists* among the French Protestant clergy, particularly in Alsace, and among pastors who are members of the Augsburg Confession. I have myself heard, during the course of my theological studies, professors of the academy of Strasburg, utter without reserve the boldest rationalism. They did not hesitate to turn all the narrations of Moses into Egyptian or Oriental fables; they viewed JESUS CHRIST as a mere man, inspired like Socrates or Confucius, but having a greater degree of inspiration than these two philosophers; and so of all the rest of revelation. This gross rationalism has penetrated the minds of some of the students of this academy, and in consequence there are in Alsace, and in other parts of the east of France, a number of pastors infected with these deplorable doctrines. There is, however, this difference between Alsace and Germany: that in Germany the preachers do not fear to bring their anti-christian sentiments into the pulpit, and before the people, seeking from them spiritual nourishment, while in Alsace and the country of Montbeliard, the rational pastors keep their interpretations and hypotheses to themselves, or reserve them for the adult members of their families, and for some of their colleagues; in public, they content themselves with announcing a cold mortality, and exhibiting the truths of natural religion, without attacking directly the doctrines of revelation.

Next above the rationalists are ranked Socinians and Arians, who admit, at least, something *supernatural* in the Gospel. Socinian and Arian pastors are much more numerous in France than those who embrace the doctrines of the rationalists. Many of the students from the academy of Geneva have imbibed the errors of Pelagius, Socinus and Arius. They reject the divinity of CHRIST and they do it openly: not in their sermons indeed, but in their conversation and in their periodical journals. It is perhaps the only doctrine upon which they express themselves with frankness and liberty; in regard to other points of doctrine they are more reserved; but the divinity of CHRIST is boldly blotted from their creed. It is hardly necessary to add that this doctrine is not the only one they expunge from the Gospel. Ecclesiastical history shows every where that when one important doctrine of the Bible, and especially that of the divinity of CHRIST, is denied, other doctrines soon follow in its train. A first step is taken in the downward course of infidelity, and he who takes it is led in spite of himself to descend still lower. Some disciples of Arius may possibly have thought they could stop, after having reduced JESUS CHRIST to the condition of a mere creature, but this hope has always been in vain. An urgent voice, the voice of an already misguided reason, calls to them: "Go on! go on! thou hast rejected one doctrine, and it is necessary to reject others! thou hast entered the path of error, and it is necessary to go farther! go on! go on!" and the Arians,—like the unhappy beings whom Dante paints to us in his Hell as sitting in spiral circles which imperceptibly but constantly lead them lower and lower,—the Arians descend step by step till they find themselves at the bottom of the abyss of infidelity.

Our French Arians also have mutilated most of the doctrines of the Gospel. After making a mere creature of CHRIST, they have marred the doctrine of redemption, representing the death of JESUS, not as an expiatory sacrifice, but as the death of a martyr. They refuse also to admit the eternity of future misery; they believe only in a temporary punishment, a sort of *Protestant purgatory*, whence condemned souls will one day be released and share the happiness of the elect. They explain the new birth by the operation of the Holy Spirit, as only a change of conduct, a natural result of human powers. The other doctrines of revelation are also mutilated by our Socinians and Arians, and when their theological system is attentively examined, it is a mere empty shadow of evangelical truth.

I have said above that the pastors who adopt Pelagian and Arian opinions are numerous in France. This fact is unhappily too well established. We could wish it were otherwise, but can we refuse to open our eyes? Can we deny what is known and obvious to all? These pastors are generally well received by infidels; for infidelity readily forms a close alliance with Socinianism. Not that our worldly men are generally Socinians; but they love Socinian preachers, because these last resemble themselves much more than the orthodox, because they announce to them doctrines *accommodated* to their ruling habits, and, out of the Church, do not speak of religion. Between the Gospel and the world there exists a constant, deep, immutable, imperishable hatred; but between the world and Socinianism there is many a method of making a treaty of peace. These two allies unite their forces to attack orthodoxy; they mutually delight to cast reproaches, calumnies and sneers upon the faithful servants of CHRIST, and the Socinians must have the credit of being even more obstinate and more fiery than the infidels, in this war against the Gospel of salvation.

Some French Socinian pastors do not neglect to flatter the tastes and inclinations of the age. They say aloud from the pulpit that they will advance with the *progress of the age;* that they will preach a Gospel improved, purified by the progress of science and letters, that they will not make religion an *instrument of discord in families*, that they will pronounce no anathemas against any, that they are pastors only to bless, console, &c. It is very apparent whom they mean to flatter and whom they mean to attack by such language. These preachers are very *gracious* and show wonderful *gentleness* toward the wicked, scoffers, infidels, and men whose religion comes only once a week, and for an hour at most; but they resume all their *rigidity*, and launch all the thunderbolts of their eloquence against the *Methodists*. When Methodism is the subject, all their meekness disappears, and to brand it no language is sufficiently severe.

The name of *latitudinarians* has been given to a class of French pastors, because they boast of the largeness (latitudo) of their doctrinal views. The two principles of latitudinarianism with us are, 1. Whoever regards the Bible as inspired is a Christian. 2. Sincerity will be accepted in the place of truth as the condition of salvation. The limits of a letter do not allow me to prove here the falsity of these two principles. It is clear, that if he is a Christian who merely regards the Bible as inspired, the whole of revelation presents nothing but a vague, uncertain, and contradictory system. For, from the origin of Christianity, all sects, except some German rationalists, believe in the inspiration of the Bible. But, among these sects, there are those who reject most of the doctrines of the Gospel, who deny the doctrines of original sin, of redemption, and of regeneration; there are sectaries who pretend to find in the Bible a dualism of persons, the creation of the world by angels, pantheism and the Pythagorean doctrine of migration of souls; so that the first principle of latitudinarians might be stated thus: 'Believe what you will of the doctrines of natural religion; be a dualist, pantheist, or an advocate of metempsychosis; believe further whatever you please of the doctrines of Christianity; say that CHRIST was GOD, or a prophet, or a mere moral teacher; maintain that man was born good or bad, or neither good nor bad; adopt, in a word, any opinion whatever, we regard you as *Christians*, provided always, that you admit the *inspiration of the Scriptures*. No Christianity without this condition; but with this condition we exclude *no one!*' What shall we say of such a principle? or rather what shall we not say?

The other principle of latitudinarians, *no matter what a man believes provided he is sincere*, is not less strange. The boldest infidels then, men who reject every kind of religion, materialists, atheists themselves *will be saved*, provided they can say, *I am sincere!* This is a very convenient doctrine, it must be confessed, for men of the world. Occupy yourselves with your temporal affairs; strive to gain riches or honors; think not of eternity; it is of no use; you are *sincere*, that is enough. Why, then, did JESUS CHRIST come down to the earth? why did he die upon the cross? for it is enough to be sincere, in order to be saved; idolaters, who are sincere, have nothing to fear from the judgment of GOD, and the nations who are still in the darkness of Paganism have no need that the Gospel should be announced to them; as they are sincere in their errors, GOD will ask of them nothing more! Such a principle deserves not to be seriously examined; to point to its obvious consequences is refutation enough.

By the side of these theologians, but nearer to the evangelical faith, we remark celebrated men who are openly and avowedly orthodox: Neander and Hengstenberg at Berlin, Tholuck at Halle, Sartorius at Dorpat, Krafft at Erlangen, &c. There is not a single university in Germany where there are not found confessors of the truth, as taught by JESUS CHRIST and his apostles. The books written in the principles of orthodoxy meet with great success, and are circulated by thousands of copies. Many periodical journals now appear, edited in an evangelical spirit, and the number of their readers increases every day. The Evangelical Gazette of Berlin, which has had to struggle with many powerful obstacles, pursues its course with perseverance, and exerts more and more a happy influence upon the religious opinions of Protestant Germany. The Journal of Missions of Barmen, published by pious friends of the Gospel, reckons, it is said, fifteen thousand subscribers. Rationalism does not regard itself as conquered, we acknowledge; it declaims boldly and violently against the orthodox; in the universities it still professes all its doctrines, in the journals it still displays all its theories, without abating its bitter invectives against what it calls pietism and orthodoxy. Recently a Lutheran pastor and ecclesiastical superintendent of a province, (Mr. Roehr,) has attempted to impose upon all candidates for the evangelical ministry a completely rationalist confession of faith. But in this struggle, as might have been expected, orthodoxy evidently gains ground; it goes forward, while rationalism recedes; it raises durable edifices, while its antagonist does but defend itself amid ruins.—*New-York Observer.*

[From a late London Paper.]

St. Simonism.—On Monday evening a first lecture was given on the St. Simonian doctrines, by a M. Fontana, assisted by one or two interpreters, at the Burton Lecture-rooms, Burton-crescent. The rooms were tolerably full, nor was a sprinkling of the gentler sex wanting. The audience was chiefly composed of the followers of Mr. Owen. About half-past seven M. Fontana, attended by his friends, entered. He was attired in the St. Simonian costume, a kind of tunic coat, which displayed his bare and well-proportioned neck, and a triangular section of a red waistcoat. His upper lip was ornamented by a faultless mustachio, and, as he stood before us with white kid gloves on his hands, and his jet black hair carefully parted on his forehead, we could not help secretly applauding the judgment which had selected such an apostle of "the Mother." M. Fontana addressed his audience, prefacing his discourse by a most insinuating smile, with great solemnity in French, and declared that he had been appointed by "the Father," (Pere Enfantin,) chief of the St. Simonian church in London. He was the apostle of peace and love; he had a perfect scorn for money. After the delivery of these few words, M. Fontana sat down, and Mr. Detrosier came forward. He had undertaken to read for his friend, M. Fontana, a series of letters addressed to the head of the St. Simonian at Paris, by the missionaries who were engaged in propagating their doctrines in different parts of the world. For himself, Mr. Detrosier begged that he might not be considered as pledging himself to one side or the other. The first was dated Constantinople, where the writer and his party had only just arrived, and they had only time to drink to the "Father," and the advent of the "Mother," observe the striking effect which their costume and military bearing had upon the inhabitants, pay their submissive homage to the women, and answer the dragoman of the Captain Pacha, who was naturally curious to know what they could be, in such a manner as to excite without gratifying his curiosity. (Mr. Detrosier here explained, for the benefit of the uninitiated, what the St. Simonians meant by the mystic name of "the Mother." It meant, he said, that first woman of superior intelligence and culture who should perceive the path which truth and reason point out, and possess sufficient moral courage to act upon the principles she had discovered.) The writer informed his "Father" that one of his fellow missionaries had transgressed, on which he had ordered him to be judged. Other letters were then read by Mr. Detrosier. They were very long and circumstantial. The sufferings of the missionaries were appalling. At Lyons, though their songs produced a great effect, they were soon after hooted, reviled, and assailed with stones.

After this recital of the events of the missions, M. Fontana again came forward, and in a few words introduced a friend of his to the audience.

M. Prati, LL.D., (the reverse of M. Fontana in exterior,) spoke with great animation in English. He said that, having received the inspiration of the "Father" in Paris, he came forward to explain to those who did not understand French, the nature of the St. Simonian doctrines. He bade his audience listen to the universal language of nature; he proclaimed the approaching regeneration of society, and, as an example to others, publicly avowed his submission to Fontana, as chief of the Church in London. His hearers should look into the working of society. The state in which society was then viewed was one of corruption, force, chicanery, and slavery. The natural feelings of man were perverted, and the principle that was the ascendant was competition. But this antagonism of man against man was not the fault of individuals, but the fault of the two chief elements of this state of society—government and religion. That government was a disturbing cause was evident; for, where was a government that satisfied the wishes of every body? Religion! He saw churches, chapels, meeting-houses, missionary and Bible societies, but where was religion? The different denominations of Christians were arrayed against each other. The very class whose labors produced all that was necessary for our subsistence was not allowed to share the blessings which they procured for others. This state of society could not last; it contained in itself the seeds of dissolution, and most assuredly a great revolution would sooner or later take place. This was tacidly admitted, even by the divines and legislators. Divines deplored the corruption of morals, legislators dreaded the progress of revolutionary doctrines. What was the cause? The discontent of the mass of the community at not possessing themselves what they saw others enjoy. What was the remedy? Ask the legislators, and they would tell you that they did not know—they could not tell; the feeling they thought was only transitory, and would soon pass away. But he could tell them that society must be re-organized, and the universal spread of the doctrines of St. Simon could alone effect this. Peace and love were preached to them, and it was only necessary to expand the formula to raise anew the social edifice. But the co-operation of that part of mankind who had hitherto been kept in slavery and degradation, but who were now to assert the natural dignity of their sex, was essentially necessary. It was woman who was to lead man to industry, peace, and love. She was to make man abhor force, and teach him sympathy and affection; and when the women had recovered their natural equality with man, and could speak and act as their own unfettered judgments dictated, they might be assured that the men would love them better than they could then do.

A woman then came forward, and informed the meeting that Joanna Southcote's writings contained every thing necessary for the nation, &c.; and after the patience of the audience was exhausted, and she retired, a young man in the gallery, one of Mr. Owen's followers apparently, said he thought it a matter of gratification to see a woman rise to declare her sentiments in a public meeting. He knew many Southcotians, and, as their social views were much in unison with their (Owenites) own, he did not see that it mattered whether the cause was the spirit or man's reason, provided the glorious result was obtained.

A meeting was announced for a second St. Simonian lecture. A considerable sum of silver was collected at the doors, of course to give M. Fontana an opportunity of showing, by refusing the offer of it, his "perfect scorn of money."—*Sunday School Journal.*

GREEK CHURCH.

Smyrna, Oct. 14, 1833.

Since my last, some ecclesiastical changes of importance have taken place in these parts. Seraphim, the Greek Bishop of Smyrna, already sufficiently introduced to the notice of your readers, has been deposed and sent into banishment. Considerable sympathy has been excited in his case in consequence of the ostensible cause which led to his deposition. This was none other than having imitated the European consuls and Turkish authorities in giving a kingly reception to King Otho, who was here some months ago in a British ship of the line to meet his brother on his tour through the insular parts of his dominions. That portion of the Greek community in particular, who look upon Athens, rather than Constantinople, as the *Greece* of their devotions, have taken this matter much to heart; but neither their petitions nor those of the consuls, has obtained the recall of their Metropolitan, but another, named Chrysanthos, has come in his stead.

Arriving under such circumstances, the first doings of the new bishop were not likely to be well received, especially as, like his predecessor and all his brethren in office, he must collect many thousand dollars from his flock to pay for his office to the Patriarch. Indeed, it is the *pecuniary* part of the wrong which seems to affect the people most, in speaking of the exiled bishop. It was a great sin, they say, for he paid so much for his place, all of which he had not as yet collected; and beside, he had not offended ecclesiastically. When, therefore, this new dignitary made his appearance just at night in the harbor of Smyrna in a small Greek vessel from Constantinople, and refused to accept the invitation of some of the principal people to land immediately, but waited within a few yards of the shore until ten o'clock of the following morning, they significantly expressed their opinion of him in the language of the Levant, by pressing up the tip of their noses with their fingers.

It is admitted on all hands, however, that Chrysanthos is a much more learned man than Seraphim, and this to a Greek is no small recommendation, or rather it is the all in all with him. That "a bishop must be blameless," and possess such moral qualities as an apostle would require, seems to enter very little into their account. On the contrary, I do not remember ever to have heard any of their clergy commended by them for their supposed piety, but they think they have bestowed the highest praise when they say he is a *prokoumenos*, or learned, and the vague and general epithet of *kalos* or good, is of quite inferior excellence.

Having written a book on their church music, the new bishop finds favor in the eyes of the leaders and teachers of this science, if such their chanting can be called. But what has more than any thing else conciliated the minds of people toward him, was his inaugural address, in which he strongly urged them to open new schools and multiply the means of instruction. The missionaries regard it as a token for good that he also recommended the reading of the Scriptures at home in their families, as well as listening to them publicly in the church. May he "who walketh in the midst of the seven golden candlesticks," bestow on him the grace to become another Polycarp to the reviving Church of Smyrna!

Another much more important ecclesiastical change is the act of the assembled clergy of the kingdom of Greece, by which they declare their independence of the Patriarch at Constantinople, and establish a *Synod* of five members for the government of their Church. I am again, however, prevented from speaking of this in detail, as also of a conspiracy against the present government lately detected at Napoli, and a rebellion at Tinos, both which seem to be suppressed.

In Cyprus, Candia, Bethlehem, and Beyroot in Syria, and in Albania, there have also been disturbances more or less serious, so that the realms of Greece, Egypt and Turkey all are unsettled.

Meanwhile, however, we trust that kingdom which is righteousness and peace and joy in the Holy Ghost, is advancing, though slowly. May it soon extend "from sea to sea, and from the rivers to the ends of the earth."

We have few missionary changes to report. Mr. Schauffler has returned to Constantinople. Mr. Robertson has moved with his press to Syra, and Mr. Temple is expected here with those of the American Board.

In much haste, yours, J. B.

Boston Recorder.

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